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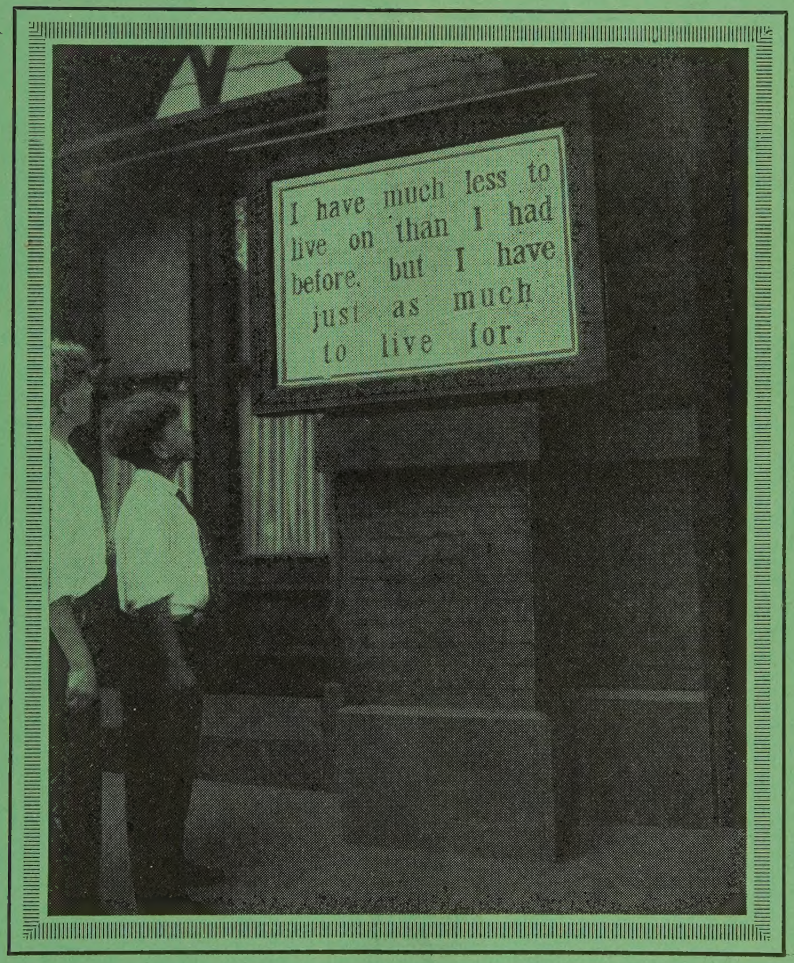

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VOLUME 51
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NOVEMBER, 1932

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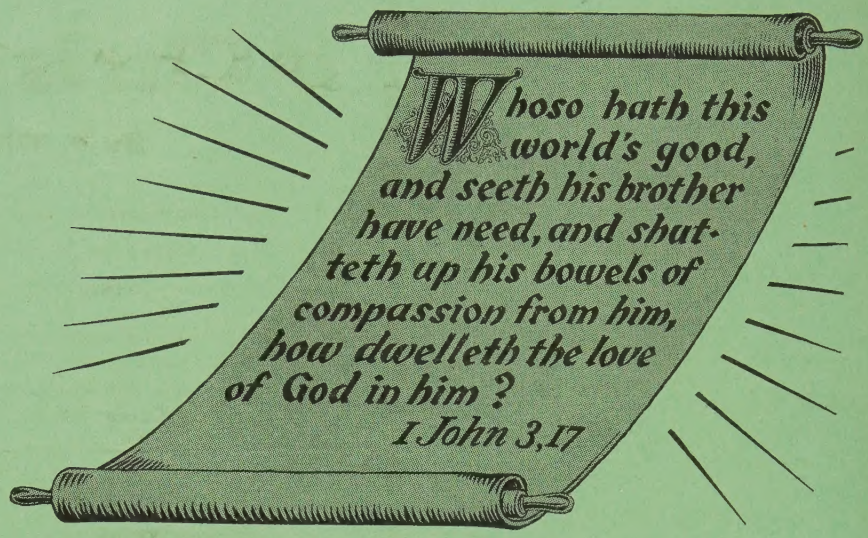
The Love of God—Does it Dwell in You?


Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
1 John 3,17

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An Interesting Vignette

FELIX J. KOCH, CINCINNATI, O.

Go where one will, the Great Depression and what it has wrought for all parties concerned continues the paramount topic of conversation.

In that connection Cincinnatians tell of an interesting imprint, mounted behind the glass of a wayside pulpit at 12th and Elm Streets. This states:

> I have much less to live on than I had before, but I have just as much to live for!

"A whole series of sermons could hardly say more in the end!" an eminent divine of the locality, marking the broadside, suggests. See front cover!

Dr. Mackenzie's Bible Notes

We would draw attention to the Bible Notes for Daily Devotions in this issue, beginning on page 515. Dr. Mackenzie has outlined a month's course on the doctrine of God, selecting outstanding passages throughout the Bible as the basis of each meditation.

We trust our readers will gain a new insight into the various aspects of God's person and character that will prove stimulating in its spiritual value, in addition to refreshing our memories on this line of study. Every believer should have a ready Scripture-founded understanding of the primary Christian doctrines in order to withstand the current doubts and questionings of the foundations of Christian belief.

O for a trumpet voice
On all the world to call,
To bid their hearts rejoice
In him who died for all:
For all my Lord was crucified,
For all, for all my Saviour died!

Current Thought

THE ONLY VITAL PEOPLE in the world today are those who are right out for God or right out against him.—J. P. Thornton-Duesbery.

TOO MUCH ASKING FOR MONEY hardens both him that asks and the victims of the asking, but when the imagination is stirred there is no need to ask.—St. Cuthbert's Parish Magazine.

HOWEVER MUCH HUMANISTS, for reasons of expediency shun the title "atheist" they are godless. Consequently we welcome their aid in overthrowing Christianity and all other religions based on the supernatural.—American As-

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Problems of the minister of today, and the opportunities afforded him for a consecrated exercise of the duties and obligations of his office. **$1.00**

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GOD IN THE SHADOWS

By HUGH REDWOOD

The author's "God in the Slums" has already sold in the United States and Great Britain two hundred and sixty thousand. The new book is starting off with an edition of fifty thousand and should quickly take its place *among the best selling religious books in two continents!* **$1.00**

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sociation for the Advancement of Atheism.

THE WORD IS PRIMARY, and first of all it must be apprehended,—which is an intellectual act,—and then it must be obeyed,—which is a moral act. Thus the intellectual and the moral are primary in religion, and feeling is secondary and derivative.—Emil Brunner.

THERE IS A SIMPLE TEST by which it is said we can tell good people from bad. If a smile improves a man's face he is a good man. If a smile disfigures his face he is a bad man.—William Lyon Phelps.

THE ANGLO-CATHOLIC CHURCHES are a breakwater. You have no idea of the landslide there would be to Rome if there were no loyal Anglo-Catholic parishes.

Half of the young incumbents who have dribbled toward Rome have come back. They did not find Rome inside half what they thought of Rome outside. —Bishop of London.

NOTHING IS MORE NEEDED TODAY in evangelism than a quickened appreciation of the sacredness of the human soul. Evangelism is so good a thing and so vital to the kingdom of God that it is a shame to have it spoiled by any unwise and unattractive method. Leaders in evangelism must not forget that every method and agency used in evangelistic work must give an account to God not only for the souls won or saved, but also for the souls alienated and injured. If evangelism is to hold the respect of men and win the nation to Christ it must be delivered from all methods which tend toward professionalism, sentimentalism, vulgarism and commercialism.—John McDowell.

I SING THE PRAISE of the unknown teacher! Great generals win campaigns, but it is the unknown soldier who wins the war. It is the unknown teacher who delivers and guides the young. He lives in obscurity and contends with hardship. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness, and makes the attack on the trenches of ignorance and folly. He awakens sleeping spirits. He quickens the indolent, encourages the eager, and steadies the unstable. He communicates his own joy in learning, and shares with boys and girls the best treasures of his mind. He lights many candles which in later years will shine back to cheer him. This is his reward.—Henry van Dyke.

I PARTICULARLY DISLIKE all those writings about the Chinese which make them strange and outlandish. Above all else, the average Chinese is well mannered and as a consequence treats strangers, particularly those who he knows regard him as something apart, with a certain amount of reserve. But get to know him better, and that reserve, which is mistaken for inscrutability, disappears. I have found the Chinese open, trusting and without guile.

Another mistaken idea is that which attributes a lack of humor to him. Strange as it may sound, I have found him much like the Irishman in possessing a spirit of fun and light-heartedness.

In the individual Chinese there is a mighty power of waiting, a power of never forgetting either assistance or injury. They realize their strength. China may be compelled to yield, but even if she does, that does not mean she is vanquished, or will she ever go down in real defeat. In ways she may apparently be conquered, but secretly she will yield nothing. The life of China will go on intact.—Mrs. Pearl E. Buck.

The Origin of Species

The editor has always had more or less of a penchant for getting back to beginnings. In these days when a certain Constitutional Amendment, most boresome of all subjects, is introduced in season and out of season, and when women, with faces as prepossessing as a butcher's cleaver, shake a collection box in front of you on the street, shouting, "Give something for repeal!" without having the remotest idea what they want repealed, one finds it of interest to discover, even accidentally, the way it all began.

On the salmon river in Newfoundland we have always been impressed with the insatiable drouthiness of the average angler for "the silver king." There appeared to be a certain affinity between angling as a pursuit and the raising of a thirst. This is reflected in the well known art symphony, which, speaking of the fisherman, goes on to say:

"He returneth in the evening, smelling of strong drink, and the truth is not in him."

Well, we were reading in the Good Book a while last Sunday morning, and in the course of that profitable hour we were startled by Matthew 1. 5, which we never happened to notice particularly before, where these words occur:

"And Salmon begat Booz."

The cat was out of the bag! There appears to be an unmistakable consanguinity between our favorite sport and "the forest's prime evil."

The passage further says: "And Salmon begat Booz of Rachab."

Archeologists now believe the latter term to be an ancient Oriental form of Raskob.

With this indisputable evidence in hand we are inclined to feel more charitable toward some of our comrades of the river than we have been hitherto. If heredity is to blame for the whole thing, there, at least, is some palliation of their misdeeds! Environment, heredity, and the position of the planets at birth have often been successfully used to cover a multitude of sins.—"Railroad Magazine."

MEN AND MISSIONS SUNDAY will be observed this year on November 13. On the Tuesday evening following, November 15, there will be a series of inter-denominational men's dinners held in every part of the world. In the United States alone such suppers are planned for in at least a thousand towns and cities.

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Wrangell, Alaska

My dear Friends:

I address you as "friends" because your staff and other writers are real friends with the helpful contact which you give every month.

We appreciate the RECORD OF CHRISTIAN WORK, and read it carefully. Your Current Thought columns are particularly helpful to me as a missionary removed from the daily press. The sermonic and illustrative material is splendid.

I do thank you for so kindly remembering us with this contribution. It is one of the most useful helps in my reading. I like to pass it on.—R. F. P.

RECORD OF CHRISTIAN WORK

THE NORTHFIELD MAGAZINE

Volume 51 — Number 11

UNITED THEOLOGICAL SEMINARY LIBRARY

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Lesson 10. The Disciples

Jesus' purpose.

To teach them to preach and heal—the Twelve, Luke 9. 1–6; the Seventy, Luke 10. 1–12.

To teach them to overcome their intolerance, Luke 9. 49; their spirit of revenge, Luke 9. 51–56; their spirit of rivalry, Mark 10. 35–40; their jealousy, Mark 9. 33–37; their lack of prayer, Mark 9. 28, 29; their impatience with children, Mark 10. 13–16.

His method.

Assignment of practical work. Sending them out to preach and heal, Luke 9. Receiving their report of work done, Mark 6. 30.

Answering their questions, Mark 9. 28. Asking them questions, Mark 9. 33. Explaining parables, Mark 4. 34; 7. 17.

Rebuking them, Mark 10. 14; Luke 9. 55. Praising them, Luke 10. 17–24. Providing for their rest, Mark 6. 31.

Associating them in his own experiences—the transfiguration, Mark 9. 1; the raising of Jairus' daughter, Mark 5. 37; the raising of Lazarus, John 11. 7, 16; Gethsemane, Mark 14. 32–42.

Teaching by his own example. Courage and fearlessness, Mark 10. 32–34; John 11. 7–16; prayer, John 17; humility, John 13. 1–18.

Their response.

After his death and resurrection Peter's racial intolerance overcome by going to the Gentiles, Acts 10; spirit of rivalry gave place to unity and brotherhood in the early church, Acts 2; their prayer life increased, Acts 1. 14, etc.; boldness in witnessing, Acts 4. 29.

Lesson 11. Children

There are frequent references to children in our Lord's teachings and parables. Children are included in all his promises.

Mark 10. 13–16. Jesus welcomed them. Mothers brought them. He took them in his arms and blessed them. How the disciples felt. What Jesus said to them.

Matthew 18. 1–14. What was the question? How did Jesus answer?

Jesus himself passed through childhood. He knew child nature,—pure, uncalculating affection; open-mindedness and questioning; responsiveness; simplicity. So he made the child the pattern of believers. He knew and believed that children could live the Christian life. His religion is the exaltation of the child spirit.

He identified himself with children. Whoever receives one in his name receives him.

He warned against despising any child, because of their angel guardianship and the will of the heavenly Father.

Christianity alone among religions makes a place for the child, and that the chief place.

We owe the sunshine of children in our homes to Jesus Christ (Stalker).

One of the characteristics of Christianity is the emphasis on nurturing childhood in the faith.

Lesson 12. Jesus' Solicitude

(2) Jesus' interest in those whom he taught is further shown by his solicitude for them.

He realized their physical handicaps, Mark 8. 23; 6. 34.

The feeding of the 5000, Mark 6. 34–44; John 6. 5–13. He used what he had. He fed them. He had what was left gathered up. He sent them home.

The feeding of the 4000, Mark 8. 1–9. Same procedure.

Miracles of healing. Never for effect, always out of compassion, but some to teach lessons,—the man with the withered hand (true sabbath observance), Mark 3. 1–5; the ten lepers (spirit of thankfulness), Luke 17. 11–19; the raising of Lazarus (life eternal), John 11; (2) to bring about a crisis—the man born blind, John 9.

Lesson 13. Review

Here's Your Answer, by Keith L. Brooks. Biola Book Room, Los Angeles, Cal. 16 pages, 2 x 3 inches. 3 cents.

A catchy booklet that answers a dozen or more religious questions in the words of Scripture. Thus, "Why was the Bible written?" John 20. 31; "May a man be saved on his own merits?" Galatians 2. 16; Ephesians 2. 8, 9; etc.

The Snake, by O. J. McClure, 400 Deming Place, Chicago. 64 pages. Five copies for $1.

A nationwide plan to enlist the support of two million people in fighting for prohibition has been launched by a Chicago man. The object of the plan is to get each participant to carry on, either by personal calls or through the mails, or both, a campaign of education among his or her friends.

"My purpose is to reverse the prevailing tendency," says O. J. McClure, originator of the plan. "Instead of answering the wet claims and thus giving them increased publicity, I am giving them only casual mention and putting 99% of my effort on telling the benefits of prohibition. This is the positive, aggressive position to take. It gives publicity to these benefits,—makes them known,—at the same time putting the liquor interests on the defensive."

Record of Christian Work

Volume 51 November, 1932 Number 11

✠ C. F. Andrews of India has won the confidence of Indians to such a degree that they interpret the three initials of his name, C. F. A., as C-hrist's F-aithful A-postle.

✠ A Three-day Celebration of the 100th Anniversary of the sailing of Melville B. Cox, Methodism's first foreign missionary, from Norfolk, Virginia, in 1832 is planned for October 30 to November 1. Norfolk will be the center of the celebration.

A granite stone with a bronze tablet, erected at the spot from which Cox sailed, will be dedicated.

✠ In a Roman Catholic Church in a village of the Somme one can see an image of Christ crucified engraved on a marble slab. Under one of the extended arms of Christ are inscribed the names of Romanist villagers who died for France during the War, and under the other arm the names of Protestants. Beneath the image is the saying of our Lord:

"One flock and one shepherd."

✠ This Year Marks the Centennial of the arrival in Burma of the first iron printing press, which was brought to the Baptist Mission Press at Moulmein in 1832 by Mr. O. T. Cutter. Previous to this date the printing presses used in Burma apparently had wooden frames.

A brass plate attached to the press when it was sent to Burma indicated that it was the gift of the Oliver Street Missionary Society of New York.

✠ Missionaries in Persia are facing a serious situation with regard to mission schools. Government recognition has been refused to the primary schools.

This decision by the Persian Government is not thought to arise from any religious bitterness, but from a determination to secure one uniform system of education as far as primary schools are concerned. In other words, the motive is probably nationalistic rather than anti-Christian.

A missionary writes: "The spiritual results and influence of our schools taken as a whole are greater now than ever before," and any blow to the schools is a serious matter for the church in Persia.

✠ A British Laborer, returning from Russia shortly after the revolution, said: "No one in Russia ever smiles." Nor do they smile now. "The three hundred miles of the Red Riviera," says Mr. H. R. Knickerbocker, "are populated by the only Russians who smile. I watched a roomful of workmen playing pocket billiards in Samara. During 25 minutes not one man smiled. This is one of the profoundest characteristics of the Communist attitude toward life."

A famous globe-trotter writes: "I have been in every land on which the sun shines. Nowhere among women have I ever seen a single happy, hopeful face where the gospel of Jesus Christ has not been preached."

Where women are not happy, men are not. Oh, the sadness of unbelief! Yet, why smile in the night?

✠ Nearly a Century Ago George Müller started his experiment of faith by establishing orphan homes at Bristol, trusting to prayer and faith for their financial needs and without anyone being asked by him or his fellow laborers to contribute to their support. This principle is still operative at the Ashley Down Orphanage, and the annual report just published contains this remarkable statement:

"Today, not only this country but the whole world is feeling the economic strain, but the Lord, he is God, and this report shall give testimony to his willingness and ability to answer prayer still. Reducing this to terms of pounds, shillings and pence, let me state at once that we commenced our financial year with a total balance in hand of £17,254 12s. 2d. During the year we received for all objects of the work £47,292 6s. 9¾d., and on May 26 last we closed with a balance in hand of £22,093 18s."

The Müller Orphan Homes had 957 children in their care last year.

✠ The Three Great Bible Societies of the world—the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland,—held a conference in the Bible House, London, last July. The meeting was presided over by Sir Alexander Glegg, chairman of the British and Foreign Bible Society.

This was the first international conference of the three societies ever held, and it was characterized by the utmost friendliness and cordiality.

It was decided that no union of the three societies was practicable or advisable, but important results were arrived at in the line of much closer cooperation. The work of the various societies in every part of the world was reviewed, and the situation in China came in for special consideration. In this connection it was resolved that the three societies should endeavor to work toward the formation of a China Bible Society, which might take a considerable share in the evangelization of that country, and ultimately in the world-wide work of Bible circulation. The conference resolved to appoint an advisory council to meet in Shanghai to deal with the present situation, and on this council it was decided to invite a considerable number of Chinese to serve.

✠ A New Movement to offset the activities of the wet Crusaders has taken the name of the Saracens.

Originally intended as a young people's organization, others want no age limit and have enlisted.

The Saracens will do dry precinct work, disseminate dry literature and in general try to dry up the Crusade. Joiners take a pledge, pay a dollar, receive "The Saracen" and other dry literature, and, most important of all, receive wet and dry reports on those persons running

for political office in their communities.

The Saracen pledge is a little out of the rut of such commitments. It reads:

"I promise to uphold the Constitution of the United States of America.

"I promise to combat lawlessness and crime by neither joining nor supporting the criminal classes in violating the Eighteenth Amendment.

"I promise to uphold personal liberty by counteracting distorted propaganda against Prohibition.

"I promise not to use alcohol as a beverage, even when it can be legally effected.

"If in the opinion of the Saracens I fail to keep this pledge, I agree to a public and published expulsion from the organization."

The Saracen office is at 25 North Wells Street, Chicago.

✠ The First Missionary Talkie Film has been produced in England. It is called "Through China and Japan."

The cinematographer succeeded in obtaining an abundance of pictures of excellent quality, some of them superb. The film affords valuable testimony to the efficiency of the work carried on by missionary societies in China and Japan. His accounts of his work at Mukden during the Japanese occupation, his journey to Peking and to the Great Wall, his experience at Hankow with flood refugees and at Shanghai with refugees from Chapei, are all full of intense interest. Such experiences, moreover, gave him opportunities for "shots" which certainly add variety to the pictures of the peoples and children of China and Japan, at work and play.

To this film missionaries and others added a running commentary with musical accompaniment, which was recorded and produced on the film.

The film is already well booked for the provinces, and promises to have a heavy run for three seasons. There will be a silent edition of "Through China and Japan," for showing in places where a talkie is impracticable.

✠ The General Secretaryship of the YMCAs of the United States, an office previously held by John R. Mott and Fred W. Ramsey, has been filled by the election and acceptance of John E. Manley, general secretary of the YMCA of Pittsburgh.

Mr. Manley has served the association movement continuously since 1902, notably as executive for Kansas, as a foreign department executive for the International Committee, as director of income production for the national organization, and as general secretary in Pittsburgh.

The YMCAs are undergoing revision of their machinery for overhead leadership and supervision. The new executive officer will be called upon to guide these and the more fundamental developments.

Some insight into Mr. Manley's guiding convictions may be gained from parts of a recent statement.

"By far the most important of these convictions," he is quoted as saying, "has to do with program in local associations. All other matters are secondary and gain whatever meaning they have from their bearing upon this central concern. The most valid test of program is the degree to which youth are finding in the association an arena of creative activity and fellowship, in which they share with right of initiative and sense of possession. That it should be Christian in intent and content is assumed as the abiding, progressively intelligent purpose of thoughtful leaders, young and old, employed and volunteer."

Tentative figures for 1932 regarding the YMCA movement in the United States show a membership around 900,000, a volunteer and committee force numbering 80,000, and professional officers totalling 4000.

A Missionary Prayer

Almighty God, Lord of the harvest of souls, we pray thee to guide and bless all those who have gone forth to preach the gospel of salvation in distant lands! Pour out thy Holy Spirit upon them, to strengthen them in weakness, to comfort them in trial, to direct them in all their endeavors; and open the hearts of the people to receive thy message delivered by them!

Give to them and to us the spirit of power and of love and of a sound mind, that in all our work we may set forth thy glory and set forward the salvation of souls, that so all nations may become thine inheritance and the utmost parts of the earth thy possession, through Jesus Christ our Lord! Amen.

✠ "The Banner of Truth in Ireland," monthly organ of Irish Church Missions, says that colporters constantly come across evidence that Roman Catholics have but little acquaintance with sacred Scripture.

In a recent Kavanagh case, when Mr. Kavanagh was described by counsel as "a Laodicean," Chief Justice Kennedy interposed:

"A what?"

"A Laodicean, my lord," replied counsel.

"But I have it in the man's affidavit that *he was a Catholic*," was the reply!

In reporting the London Annual Meetings the splenetic spy of the "Irish Catholic" finished:

"Hammond gave the 'blessing,' an elaborately worded dose of amusing ineffectiveness."

This "dose of amusing ineffectiveness" was taken from and found in the sacred Scriptures recognized by the Roman church. It reads in the Douay version:

"The Lord bless thee and keep thee! The Lord shew his face to thee, and have mercy on thee! The Lord turn his countenance to thee, and give thee peace!"

The Romanist did not recognize the Scripture.

Colportage work is not all smooth sailing. One man reported:

"While working the village of ——— I called at the Civic Guards' Barracks, and found the sergeant a bitter Romanist. He said that if I wanted to sell my books in the village I would have to go to the priest and get his permission. I replied that this was not necessary according to the law of the land. After leaving him I continued my work, but he cycled to the priest and informed him about me. The priest came along, and after examining my books ordered me to leave the village. I protested against

this, but seeing that it was useless to stay I came away trusting the Lord to bless what had been sown.

"Within the past six months a colporter working in the district was one morning followed by a priest in his car and some men on bicycles. They pulled the man off his bicycle, took all his books, and burned them.

"Please ask the friends to pray much for us, that we may be daily guided in all our work in this county, and have grace to go forward in the spirit of Acts 20. 24, constrained by the love of Christ."

The Power of Christian Character

A pastor on one of the Philippine Islands was sitting in his parlor talking with a member when a man entered angrily, picked up the pastor's typewriter, and threw it out the window into a mudhole. The typewriter was hopelessly ruined.

The pastor didn't even show any anger. He tried to talk with the newcomer, not a member of the church, but did not make much headway. Soon the man left.

The mayor of the village wanted the preacher to accuse the man, but he wouldn't. Later the chief of police and still later the chief constabulary officer tried to get the pastor to accuse the man, but all to no avail. The pastor prayed that the man might come to his senses, but months passed. Then one day the man came to the pastor and made a confession. He said that the life and attitude of this pastor had greatly angered him, and under the influence of liquor he had done this deed. Now he came asking for pardon. The pastor granted it, and they knelt down to pray about it. When they arose the man took out of his pocket $50 and gave it to the pastor, asking him to buy a new typewriter.

S O S from the Evangelical Churches of Europe

A 32-page pamphlet has been issued by the Central Bureau for Relief of the Evangelical Churches of Europe (287 Fourth Avenue, New York City). It gives detailed information regarding the appalling financial need of religious institutions in Germany, such as midnight and railroad and seaport missions, children's and old people's homes, deaconal mother houses and training schools, evangelical schools and seminaries, hospitals and homes for incurables, emergency relief centers. Back of these are the churches, which also feel the depression bitterly, but with courage.

Radical and atheistic local governments have not hesitated to abolish or impair religious welfare work which formerly received government support, though increasing human need has mitigated their hostility in a degree. One effect of this hostility has been to soften the mutual relations of Protestants, Romanists and Jews in the field of social work.

It is felt that German Protestants are fighting for continental Protestantism as a whole as well as for the survival of their own churches. It has been called a struggle for the soul of Germany. Hence an urgent appeal is made for prompt and sacrificial contributions, as well as for Christian interest and sympathy.

Rejoicing in Hope

Dr. Albert W. Beaven, president of Colgate-Rochester Theological Seminary, tells in the brochure which he has written for the American Bible Society in anticipation of Universal Bible Sunday how certain Biblical characters met the exigencies and reverses of life. Scripture heroes and heroines stood up to life with a joyous hopefulness presaging a triumphant victory rather than a grimly achieved conquest. Dr. Beaven reviews the course of this attitude in a number of outstanding Biblical characters, notably in Jesus Christ and St. Paul, from whose phrase "Rejoicing in Hope" the theme of the brochure and of Universal Bible Sunday has been taken.

"This age needs a new inoculation of the Bible," writes Dr. Beaven. "It is the tonic we need when our hope blood-count is low. If we could take into our systems more of its good cheer, its poise, its courage, its quiet confidence in the long processes of life, it would act for us as the keel does for the ship, it would hold us steady in the time of storm, and keep us from bobbing aimlessly around."

Dr. Beaven asserts that the mere pos-

Worldwide Methodism

The union of three great Methodist bodies in England was the occasion of gratitude and satisfaction last September.

The missionary societies of the three bodies report the following figures:

	Missionaries	*Members on the fields*	*Total Christian community on fields*
Wesleyan Methodist Missionary Society	588	172,000	546,000
Primitive Methodist Missionary Society	68	22,000	40,000
United Methodist Missionary Society	47	16,000	42,000
Grand Totals	703	210,000	628,000

A Few Striking Figures of Wesley's World-Parish Today

Wesleyan Methodists:	*Ministers*	*Members and Probationers*	*Churches and Preaching places*
Great Britain	2,568	517,808	8,662
Ireland	250	30,011	408
Foreign Missions	789	319,463	5,880
French Conference	28	1,513	111
South African Conference	329	181,819	4,741
Primitive Methodists	1,140	222,978	5,175
United Methodists	738	181,054	2,883
Wesleyan Reform Union	33	13,828	231
Independent Methodist Churches	398	10,796	164
Australasian Methodist Church	1,097	178,113	5,823
New Zealand Methodist Church	188	24,750	448
United States of America	48,450	7,651,369	66,478
United Church of Canada	4,000	662,253	7,626
Japan Methodist Church	209	32,792	198
Grand Totals for Worldwide Methodism	60,217	10,028,547	108,828

session of a Bible in a home will not automatically bless that home. Out of the rich experience of 20 years as the pastor of the Lake Avenue Baptist Church of Rochester, N. Y., he makes suggestions to pastors as to how Bible reading may be stimulated among church members, and especially in family life. He concludes his brochure with an appeal to every minister "to look upon Universal Bible Sunday as a time when he can stress the importance for our day of a wider consumption of the beautiful literature which the Bible holds, of a broader familiarity with the personalities to whom it introduces us, and above all of a deeper realization of how tragically necessary it is for us that we catch again the point of view of our Lord and Master and weave it into our lives."

Universal Bible Sunday, promoted annually by the American Bible Society, is to be observed this year on Sunday, December 4.

To Be or Not to Be

This challenge to the nation regarding the repeal or modification of the Eighteenth Amendment is the subject of a 46-page brochure * by Commander Evangeline Booth. She writes in her official capacity as commander-in-chief of the Salvation Army in the United States.

She has at her beck the experience of trained officers all over this country and the world. The officers and soldiers of the Salvation Army are rigidly forbidden to touch alcoholic liquor, thus forming the largest temperance movement in the world. Their work among poor and rich, in all conceivable places and situations, would be impossible to carry on, she says, except in direct opposition to the liquor traffic in all its forms.

The pamphlet contains a crushing assemblage of facts and arguments against repeal. Liquor is shown to be the enemy of industry, a menace to all society, the cause of slaughter on the highways and warfare on the weak. Questions as to the colleges, the consumption of liquor, the toll of poison, are discussed. Liquor conditions in Canada, Great Britain and Europe are exposed. High taxation and other tried plans are shown to be failures.

"I emphatically deny," she says, "the statement that there is any general drinking among American women." Yet she would protect them from subjection to masculine indulgence in liquor, medieval and degrading, from which they have been emancipated.

"To the person whose attitude is determined solely by a personal taste, by a childish and ephemeral irritation against a new form of that state control which is always unwelcome to our citizens, and by a sycophantic dread of the cheap sneers of a cosmopolitan society which in its selfishness and snobbery despises all the great principles embodied in our national history, we would wish to make as courteous an appeal as the circumstances permit. If there be so monstrous an evil to mankind as intemperance to be abated, what complainant could justify an objection founded alone on personal appetite?

"I believe that he who would seek to satisfy a selfish appetite or to increase financial gain at the cost to others of happiness and life itself will at last lose all and find himself naked and forlorn, censured by his own everlasting contempt!"

* **To Be or Not to Be,** by Evangeline Booth. Salvation Army, 122 West 14th Street, New York. Five cents a copy; $3.50 a hundred.

The World's Sunday School Convention at Rio

The story of the profound study and preparation that produced the many splendid, informing, thought-provoking and inspiring public addresses, the enlightening direction given to study groups, and the results summed up in the findings of the 11th World's Sunday School Convention held in Rio de Janeiro, Brazil, last July, will appear in the Convention volume. This is to be published separately in Portuguese and in English. This will be the first time that the entire proceedings of a World's Sunday School Convention have been published in another language than English. Brazil appreciates the honor, and the cause of evangelical religious education in Latin America will be greatly advanced.

The convention was a great success, with 1619 delegates from 33 nations.

The newspapers gave good accounts of the sessions. The public was kind, the hospitality smart. Groups of delegates were entertained by many organizations, such as the National Education Association, the Rotary Club, the Country Club, Women's Club, and so forth. Many lasting friendships have been formed. The charm of the city of Rio permeated the hearts of all the delegates. Many were received in Brazilian homes, and understanding on both sides, foreign and Brazilian, has been enlarged. There was not a single untoward incident. Both Roman Catholics and Protestants remained quiet concerning their differences, and the expected clashes happily did not realize.

The revolution which was started against the central government by Sao Paulo a week before the convention unfortunately deprived it of the presence of some five hundred delegates from that progressive part of the country. The revolutionary movement otherwise did not disturb the convention, even the great open-air meeting on Sunday afternoon being carried out with great success. There were about ten thousand people present in Praca da Republica, all of whom heard the program easily by means of amplifiers. Representatives from 33 nations gave one a sense of greatness. This and other meetings have impressed the city.

The living Christ, the hope and light of the world, was the dominant note all the way through. There stands on Corcovado Mountain overlooking the city of Rio a massive reinforced concrete figure of Christ with outstretched arms. Coinciding with the opening of the convention Roman Catholic plans were completed for the nightly illumination of the statue. Multitudes beheld the scene in striking parallel with the purpose and program of the convention to

unveil, reveal, illumine, and exalt the living Christ in human hearts and lives.

The 12th World's Sunday School Convention goes to Scandinavia in 1936.

By Way of Suggestion

✠ A NEW IDEA was sprung at the Institute of Politics in Williamstown, Mass., last summer during a consideration of city slums. Someone inquired:

"What of the agricultural slum?"

Of course there is a difference. The city slum is a huddle. Rural slum units are more scattered, but none the less there exist poverty, squalor, low standards of living, moral degradation, with little or no access to churches and schools, public utilities and other facilities of city conditions.

✠ A WHOLE CITY was recently placarded with large gospel posters by F. Doggett Learner of the China Inland Mission. In all over 600 posters were used.

"The city gates are gay with their colors, attracting much attention. They are being read by thousands of people, and thus the gospel is being proclaimed to many who otherwise may never have the chance of knowing it."

Colporters traveling over the district distributing books and tracts also have a brush and a pot of paste each, and wherever they go they paste up smaller gospel pictures.

✠ THE CHURCH MISSIONARY SOCIETY of London has a paragraph in its monthly magazine asking for volunteers to copy letters from missionaries.

"At this time of year there are a large number of annual letters from missionaries of which six carbon copies are required. Are there any experienced typists who would serve the C.M.S. by giving voluntary help of this kind? Batches of three, six, or more letters can be sent at a time, and it is important for them to be copied and returned promptly. Materials supplied, and postage paid."

✠ A MISSIONARY had gone to the Christians in the Naga Hills in India, and returning told the people of a strange practice there of helping to support the church.

Every morning and every evening the woman of the house would put aside a handful of the rice she was cooking for the family. This was afterwards valued or sold, and the proceeds given to the church.

"Why," said the people who heard him, "that is a small thing to do, scarcely worth while! We give that much to the chickens."

"Well, give it a trial!"

And now over Rs. 18,000 are given annually in this way, and over a hundred teachers are supported out of the "Handful of Rice" Collection Fund.

All this work is done by the women of the church.

"You and Your Bible"

Religious teaching is obligatory in Italy in lyceums and primary schools. A lesson on the Bible conducted by a lyceum professor last June is reproduced in the Baptist magazine "Il Testimonio," published in Rome.

The master insisted first upon the study of the Bible. He recalled the lessons he had given on each book, and concluded with this observation:

"You can lay aside each book if you wish, as one lays aside other books after several years, but you will recognize this: the books you lay aside have interested you only for a time, while the Bible, on the contrary, can and should arrest and conquer your whole spirit in such a way that you can no longer escape from it."

The master wished that a strong intimacy should exist between the scholar and the sacred book. That is the object of a new development, "You and Your Bible."

"The Bible is a book which does not grow old. It was written for you. It reflects your soul. It is the norm of the practical life. The Bible does not flatter you, give you illusions. It consoles you. It surrounds you with a strongly inspiring society. It is your light even into eternity.

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AMERICAN BIBLE SOCIETY

"The Bible must not be the Bible of your house, of your church, the Bible of others, but *your* Bible. You should learn to know it in such fashion as to find rapidly any passage sought. . . .

"The Bible will be the confidante—not mute,—of your thoughts, your doubts, your sorrows which you will not communicate to others.

"Your Bible which you read is a prayer, for in the hour you read it it raises your soul to God. Your Bible which you underline makes passages like words coming from the furthest heaven. The Bible in whose margin you will have written a word, a sign, will be your commentary. If you will take it with you on a journey, to the barrack, everywhere, you will gain life. It will console your parents when they know you have taken it with you. . . .

"What I have sought," concluded the professor, by a more complete rapprochement of the soul of the child with the divine "is to awaken in you a profound, illumined, reasoned love for that instrument of piety which God has bequeathed to us through generations of Christians, in order that it may lead you in a special manner to realize another personal relation, the great, the necessary relation of your life,—you and Christ, you and your Saviour!"—"Le Christianisme."

How to Enhance Indian Village Productivity

An outspoken review of agriculture in India, given in "Dnyanodaya," says that India's rural debt stands anywhere between the figures of Rs. 900 crores and Rs. 1200 crores, that is, between six hundred and eight hundred million pounds. This vast amount they claim could be wiped off in less than ten years by a well considered coördinated effort.

"I have verified official statistics at my disposal to prove that the wholesale adoption of improved tillage implements alone would enhance the productivity of the soil by anything from 25 to 150%, according to conditions and locality. I can produce evidence to prove that it is possible to increase the productivity of the country in certain parts of it by as much as 400% by the adoption of deep ploughing machines. Even if we only take a mean average of a 50% increase by the use of 30 million scientifically designed iron ploughs, we are going to increase the cash value according to present standards of the productive resources of the country by nearly one thousand crores per annum."

The most important deterrent factor against the universal adoption of the iron plough in India is said to be the ruthless intimidation and social boycott employed by those who stand to lose the most if the iron ploughs of the present type come into general use. These people are the village carpenters and blacksmiths. These village artisans are not going to relinquish this profitable source of livelihood without a bitter struggle for their ancient rights.

According to the latest census there are 720,000 villages in India, the review continues, with at least an equal number of blacksmiths and carpenters, an army of nearly a million and a half working hand in glove to put the brake on agricultural progress. How well they have worked is evident from the fact that there is far less than one improved plough to each of these villages. It thus comes to pass that an army of nearly a million and a half of men is deliberately fighting against the few scattered experts of the Indian Agricultural departments and local agents of improved implement manufacturers, a vast army retarding the spread of progress, knowledge, efficiency and the introduction of methods which will help towards rural improvement and general prosperity.

To solve the problem a five-year plan of research into the design of ploughs and other farming machinery on a sound, simple yet scientific basis, is advocated. This will provide work for the large manufacturer to produce millions of standardized iron and steel parts on a vast mass production scale, and at the same time give ample work to all the village blacksmiths and carpenters in India to put these parts together, the blacksmith assembling the iron parts and the carpenter supplying the essential wooden parts, such as poles and handles.

Missionary Leaders at Herrnhut

From June 23 to July 4 a company of men and women—Indian and Korean, Japanese and Chinese, Belgian and American, Filipino and French, leaders of the Christian forces in every country in Scandinavia from Finland to Denmark, Dutch and German, Canadian and Afrikander, Mexican and British,—assembled at Herrnhut in Saxony for a meeting of the executive committee of the International Missionary Council. They met at Herrnhut because that was the town from which, just 200 years ago, the first Moravian missionaries went forth to begin the most marvelous missionary story that can be recorded of any Christian church throughout the ages.

Day by day, early in the morning, the Holy Communion was celebrated by the bishop of Salisbury, in which at his invitation the members of the committee from all over the world shared, in the room where John Wesley went down on his knees in prayer in 1732.

A message concerning the gathering and its actions by Dr. John R. Mott, who presided, makes this striking reference to the work of the Moravians through the past 200 years:

We had all looked forward with eager pleasure to meeting in Herrnhut, but the reality of the deep experiences of the days spent in this sanctuary of Moravian missions transcended all expectations. In reality, this beautiful village of Saxony was the brithplace of modern missions. Not only is this true of the missions of the continent of Europe, but the example and publications of the Moravian missionary movement were one of the chief influences in the formation of the missionary purpose of William Carey, the pioneer of modern Anglo-Saxon missions. We came to regard it as a striking providence that we could live these eventful and creative days in the homes and heart of this truly Christian community.

Our coming fell in the year of the 200th anniversary of Moravian missions. Memory quickened and imagination kindled as together we gratefully recalled what these years had meant:

Two hundred years of Christ-inspired adventure, pioneering, and path-finding. This, one of the smallest churches of Christendom, has pioneered more fields than has any other Christian communion;

Two hundred years of opening and entering doors in all the five continents of the world;

Two hundred years of foundation-laying; and the foundation was so wide, deep, and solid that it has made possible an enduring and glorious superstructure;

Two hundred years of seed-sowing and watering,—yes, often with tears and at times with blood. The nature and extent of the harvest bear testimony to the vitality and propagating quality of the seed;

Two hundred years of unwearying proclamation of a sufficient and triumphant gospel. The Moravian church has ever been a revival church;

Two hundred years of Christlike living and Christlike dying,—and the same bringeth forth much fruit, as Moravian missions have abundantly proved;

Two hundred years of unexampled offering of life for the worldwide extension of Christ's kingdom. The records show that one in 60 of the Moravian church have gone forth as foreign missionaries, whereas not more than one in 5000 of the communicants of other Protestant churches have devoted themselves to the missionary career. Moreover, in the giving of substance the Moravian Christians out of their comparative poverty have surpassed most of the other Christian bodies;

Two hundred years of vital helpfulness to other communions. For example, Wesley, the founder of a communion now numbering throughout the world ten millions of communicant members, owed his conversion to the Moravians;

Two hundred years of faithful witness to our oneness in Christ. By winning and contagious example the Moravians have demonstrated the practicability and the power of a real Christian cooperation and unity;

Two hundred years of resolute encountering and overcoming of difficulties. Moravian missions were conceived in the midst of most baffling and discouraging conditions. Through all the years they seem to have specialized on the impossible. They have entered the most difficult, most isolated, most uncongenial, most unhealthful, and most dangerous fields. They have sought to minister to some of the most debased, stolid, and enslaved peoples, such as the slaves of the West Indies, the Hottentots of South Africa, savage tribes of North American Indians, the Bushmen of Australia, and lepers of the Near East. Their history constitutes an unbroken record of miracles, a convincing evidence of the reality and conquering power of Christian faith!

Bible Training Schools in China

A recent number of "The Bible for China," monthly organ of the Bible Union of China, specialized on various phases of Bible teacher training. An account was given of several Bible schools, in part as follows.

The Hunan Bible Institute

This is located at Changsha, Hunan province, and is easily accessible to students of south and southwest China.

A local Bible school was not part of the original plan. The work was begun by the Hunan Colportage Bands, parties of lay preachers who traveled and lived on large house boats which were known as Floating Bible Schools.

"Soon we came to feel that it would be a great help to these workers if they could have a year or two of practically full-time Bible study, and a small class was started at Changsha for this purpose," says Dr. Frank A. Keller. "When other missions learned that we were giving a systematic training to our workers requests came from one and another mission to allow one or two of their promising young preachers to join the class. In this simple way the Bible school had its humble beginning. It was an attempt to meet an urgent need."

Of 86 students now in attendance 34 are women. Twelve provinces are represented in the student body.

In addition to the missionary members of the faculty there are ten Chinese teachers, among whom are some widely known men.

The regular course of study extends over three years. While a high standard of work is aimed at, the fact is ever kept in mind that the spiritual development of the students is of supreme importance, and that without a daily growth in the personal knowledge of God and his Word the highest intellectual attainments are of no avail.

All class rooms are large, well lighted and well ventilated. Each student has a separate room, a great help in the matter of daily devotional Bible study and prayer.

On three afternoons each week the students go out in small groups for personal evangelism in the homes of the people in and about Changsha. This practical work is of the utmost importance and is a prominent feature of the course. The city and suburbs are carefully mapped out and divided into suitable sections, and each group of students is assigned to a definite section for work. This plan makes a thorough supervision of the work possible.

Those in charge meet with the student groups before they go out, give them a supply of books and tracts for the afternoon's work, have a little season of prayer with them, and on their return receive reports and talk over the work, seeking to help them in case of any special problems that may have arisen.

A street chapel is carried on by the school, and here the students have fine opportunities for practice in preaching to mixed crowds.

During the winter vacation of one month and the summer vacation of two months the students are organized into evangelistic bands and go out to the fields of various missions inviting them for a few weeks of intensive house-to-house evangelism. This is one of the most fruitful features of the work. The students return from these campaigns with a new confidence in the saving and transforming power of the gospel, and with a fresh enthusiasm for their school work.

Over 600 Chinese Christians are now studying the Bible in their own homes by the help of a correspondence course. "We have students in every province of China, and not a few in other countries where Chinese are living.

"During the three years that we have been publishing the bi-monthly magazine 'Evangelism' the number of subscribers has increased from less than one thousand to more than five thousand, and letters constantly come to us telling of rich blessing received through the magazine."

Shanghai Bible Seminary for Women

The Bible Seminary for Women is just concluding its second year as a faith institution governed by a self-perpetuating board of control. The members of this board, Chinese leaders and missionaries of many years' experience, are deeply united in their purpose to maintain a school for training Christian workers which shall be true to the whole Bible and shall put first emphasis on the students' spiritual preparation for soul-winning and other ministry in the Chinese church.

The school works in the closest coöp-

eration with missions and churches, receiving young women from all denominations and preparing them for effective service in the various branches of the Christian church.

The faculty of the Seminary is composed of six Chinese women, all graduates of a Bible school and experienced in Bible teaching, in addition to several missionaries.

The work of the Seminary is conducted along four lines: Daily classes in the Bible and other curriculum subjects; training in practical Christian service; correspondence Bible classes; and extension Bible teaching and evangelistic work. Primary emphasis is given to direct, firsthand study of the Word itself, with the purpose of giving the students a comprehensive knowledge of its truths and how to use it in leading others to Christ. Classes in methods of Christian work are supplemented by weekly appointments to teach Bible classes in churches and homes and to hold evangelistic services in various institutions.

DYING!

In my heart there rings a cry:
"Dying! Dying!"
China's millions passing by,
Dying! Dying!
Sinking into Christless graves,
Knowing not that Jesus saves,
Dying! Dying!

Yet the Lord of life and light
Came to scatter heathen night,
That a ransomed host might see
Him, the Christ of Calvary,
Rising! Living!

The Seminary offers two Bible courses by correspondence, Foundation Truths and Through the Bible in a Year. A third course on prophecy is in preparation. The enrolment in the two courses is nearing 900, the students representing nearly every province and some foreign countries.

Two of the largest buildings were demolished by the Japanese bombardment of Shanghai.

Mateer Memorial Institute

This institute was organized in 1912 in Tenghsien, Shantung. It trains men to be school teachers, and in 1922 added a seminary preparatory course, thus coordinating its work with the North China Theological Seminary. It has sent many men into the church as teachers and evangelists.

The student body has numbered from 80 to 100 each year.

About three years ago it was ordered by the Educational Board to register or change its name and not be called a school, so it chose Hong Tao Yuen as its title, The Court (Yuen) of the Great Doctrine.

Alliance Bible Schools

A recent report says that the Bible schools maintained by the Christian and Missionary Alliance at Wuchow, South China, have experienced one of the best years and the largest attendance in the history of the schools. The personnel of the students was of high order. They were drawn from five provinces of China, as well as the Philippine Islands, Siam, French Indo-China, and the Dutch East Indies. Seventy-two students were in attendance the first term, and 89 the second term. Of these six were graduated, and 29 entered Christian service.

Short Term Bible Schools are also held. The object of these schools is to train earnest Christians, both men and women, by a short course of Bible study so that as they have opportunity they may become voluntary Christian workers in their own communities. It is hoped that later some also may be called of the Lord into active service. Comparatively little equipment is needed for these Short Term Bible Schools. A central mission station is chosen for the school, and during week days the regular chapels are turned into class rooms. Resident missionaries and Chinese workers with one or two additional teachers compose the teaching staff. After two or three months of Bible training most of the students return to their homes and former occupations, better able to witness for the Master and to help their local churches in the work of the Lord. Others, whom the Lord calls, begin work as colporters or evangelistic band workers, and later often enter the regular Alliance Bible schools to prepare for full-time service in the whitened harvest fields.

Two Short Term Bible Schools have been conducted this year, one at Kwaiping in the Cantonese section of the province in charge of Chinese teachers from the Wuchow Women's Bible School, and one at Liuchow for the Mandarin-speaking women. The latter school especially was a great blessing to both the district and the local church. Thirty-one women were enrolled. Bible teaching was combined with practical training. Liberally supplied with Gospel portions and religious tracts, small groups visited nearby market towns where they witnessed for their Master.

The Present Crisis in Protestantism in Ireland

Rev. F. C. Gibson

We cannot seriously consider the present religious situation in the world without realizing that Protestantism is passing through a momentous crisis, probably the greatest in its history since the Reformation.

This crisis is due to many world causes, including the Great War itself, but more especially to the aggressive propaganda being carried on by the church of Rome in every country in the world at the present time.

The manifestation of this we have in the worldwide movement known as Catholic Action, and the proof of its reality we have in the formation of the International League for the Defence and Furtherance of Protestantism in 1923, the object of which is the counteracting of Romanizing influences.

What is true of the world generally is true of Ireland in particular. We are at present passing through a crisis, the seriousness of which cannot be exaggerated, and the ultimate issues of which it would be impossible to foresee.

Now in speaking of a crisis in Protestantism, what do we mean?

By Protestantism we do not certainly mean a merely traditional Protestantism which lives in a dead past rather than in the living present, a Protestantism that has a name to live and is dead. Nor do we mean merely a political Protestantism which is more concerned about the ascendancy of a political party than the advancement of the evangelical faith of the Reformation. Nor yet do we mean a merely denominational Protestantism that is more anxious about the interests of a particular church than the inculcation of the great basal principles of the reformed faith.

No, we mean the only thing that is worthy the name, the only thing that is essentially Protestantism, and that is, an evangelical Protestantism which has its divine authority and inspiration in the Bible; which stands for the evangelical principles embodied in the life and death, the spirit and teaching of Jesus Christ as revealed in the New Testament, and which had its historic expression in the Reformation of the 16th century, when those great basal principles of primitive Christianity, rescued from the welter of medievalism, were reaffirmed and restored in their apostolic simplicity and purity. In a word, it is a Protestantism that stands for the absolute authority of Holy Scripture as the supreme rule for faith and conduct; the alone Saviourhood of our Lord Jesus Christ, who died for our sins; the all-sufficiency of faith in Jesus Christ for present salvation; and the inalienable right of every man to worship God according to the dictates of his own conscience. It is, therefore, as evangelical Protestants that we are most deeply concerned about the present crisis in Ireland.

As evangelical Protestants we are deeply concerned about the present Protestant population in Ireland.

When we take Ireland as a whole we are confronted with the fact that Protestantism represents only 27% of the entire population. This is a fact which those who speak of the absurdities of the Border and the advantages of a united Ireland would do well to consider. A united Ireland would mean a Roman Catholic Ireland, in which Protestantism would be only a small minority.

When we take Southern Ireland, embracing three-fourths of Ireland, we are faced with the alarming fact that Protestantism has been reduced to 7.4% and that political and religious influences and forces are at work which are tending still further to reduce this already alarmingly small minority. While Protestantism is tending still further to decrease in Southern Ireland, Roman Catholicism is slowly but surely penetrating into every part of Northern Ireland, and thereby threatening that majority by which our Protestant rights and liberties are safeguarded and secured. The elimination of that majority would mean the realization of the aim of the church of Rome, namely, a Roman Catholic Ireland.

Catholic Action in Ireland

I have in my possession a pamphlet entitled "Catholic Action in Ireland," bearing the imprimatur of the Roman Catholic Archbishop of Dublin, and to be found, I believe, in every chapel in Ireland. According to this booklet the object of Catholic Action, which is controlled by the Vatican in Rome, is "the organizing of lay Catholics into an army to mould public opinion in accordance with Catholic principles; to restore in public and private the Catholic mode of life; to bring about a Catholic Reformation which is needed in Ireland, one that will re-Catholicize public life and opinion in whatever way may be determined by the central council of the organization. If no other end were to be achieved by Catholic Action than the extermination of souperism, its formation would be fully justified."

This means that the avowed object of Catholic Action in Ireland is the destruction of all the influences of the Reformation, the elimination of all aggressive Protestant agencies, especially the circulation of the Scriptures, and the making of Ireland a wholly Roman Catholic country.

Not because the church of Rome has any special regard for Irish sentiment, but because of the strategic importance of Ireland as a stepping-stone toward the realization of her great ambition, which is the conquest of Protestant England, as stated by the late Cardinal Manning and reaffirmed by Cardinal Bourne:

"It is good for us to be here. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an imperial race. England is the head of Protestantism, the center of its movements and the stronghold of its powers. Weakened in England, it is paralyzed everywhere. Conquered in England, it is conquered throughout the world. Once overthrown here, all is but a war of detail. It is the key of the whole position of modern error. England once restored to the faith becomes the evangelist of the world."

In seeking to accomplish this ambitious aim the church of Rome is prepared to adopt any method she may deem expedient, but she is especially endeavoring to do so along several clearly defined lines of action. Let me mention four:

(1) By increasing the Roman Catholic birthrate; and as far as Ireland and Scotland are concerned, it would appear that she is succeeding;

(2) By controlling education; and I need not remind you how subtly she has been able to gain through Parliamentary Acts advantages in favor of Roman Catholicism;

(3) By capturing labor; and, as a matter of fact, labor and domestic service are passing increasingly into Roman Catholic hands;

(4) By acquiring Protestant property, especially land, as a result of which Roman Catholics are slowly but surely peaceably penetrating into every part of Northern Ireland.

Districts in the country and cities once wholly Protestant can no longer be regarded as such. Farm after farm formerly held by Protestants is being purchased by Roman Catholics, while large residences and estates one by one are being bought by the church of Rome and adapted as all kinds of Roman Catholic institutions, each of which is a parasite on the economic life of the country, and a center of Romanizing influences in the life of the community.

That all this is a part of a carefully

planned propaganda, not only in Ireland, but in England and Scotland, systematically carried out and largely financed by the church of Rome, is evident. Allow me to quote from the quarterly organ of the Roman Catholic Land Association, entitled "Land for the People," issued in October, 1931:

"Catholic writers have often voiced the opinion that the only way to spread the Faith in these islands is the erection of Catholic parishes in the country. Abandon the cities, which produce such enormous leakage, or at any rate do not concentrate one's forces there! Send priests into the country; establish a number of small parishes there; let the people gather round the priest and settle there; make the land Catholic, and sooner or later Scotland and England will be Catholic too!"

Thus, if even up to the present the Roman Catholic population in Northern Ireland may not have shown a marked increase, nevertheless, Roman Catholics are through this peaceable penetration increasingly obtaining strategic positions in the labor world, and more and more fixing themselves on the land. This sooner or later must result not only in an increase of the influence of Roman Catholicism, but in the growth of its numerical strength, which will threaten that ascendancy by which at present our Protestant rights and liberties are secured.

While we do not question the right of the church of Rome thus to act so long as she uses legitimate means, nevertheless, it is time that we as evangelical Protestants should awake to the serious possibilities in the present situation, and do what we can to arrest this Romanizing propaganda before it is too late.

The Strength of Protestantism

Now, faced with all these difficulties, are we disheartened? NO! Confronted by all this Romanizing propaganda, are we in despair? Assuredly not!

As evangelical Protestants we are convinced that Protestantism is inherently stronger than Roman Catholicism.

We are convinced that Protestantism, in so far as it is true to the faith once delivered to the saints, must prevail. If God has said that every knee shall bow to Jesus Christ and every tongue confess him as Lord, to the glory of God the Father, then that day is coming in Ireland. It is God's will that it should come, and it will come when the evangelical churches get into line with the purpose of God, and using God's own appointed means go forth in the name of Christ to win Ireland—not for any eucharistic king created by any popish ceremonial, but for Christ, the Son of God.

As evangelical Protestants we are convinced that never were the prospects of evangelical Protestantism in Ireland, as far as the people are concerned, brighter than at present. Doors that were closed, or only ajar, are now open wide. Barriers that blocked the way of the gospel have been removed. In spite of all the Romanizing propaganda which is being carried on, in spite of all the religious excitement and enthusiasm of the preparation for the great Eucharistic Congress, nevertheless, the one outstanding fact in the religious situation in Ireland during the past ten years is the waning power of the Roman Catholic priesthood.

There was a time when through the influence of the priest the circulation of the Scriptures was carried on under the greatest difficulties and with great personal risk on the part of all the colporters. Today Ireland is open in every direction for colportage work.

There was a time when no true Roman Catholic would have dared to purchase the Scriptures from a Protestant, or to have kept them in their homes in defiance of the priest. Today the Scriptures sold by Protestant agencies are to be found in thousands of Roman Catholic homes.

There was a time when no true Roman Catholic would have dared to listen to a sermon preached by a Protestant. Today, in the streets of Dublin and in fairs and markets of Southern Ireland they will stand by hundreds and listen to the preaching of the gospel; and every Sabbath evening in hundreds of homes all over the South and West of Ireland Roman Catholics are listening in to evangelical sermons broadcast from England and Scotland.

We are convinced that the entrance of God's Word into these Roman Catholic homes will bring light, and that the gospel thus mysteriously falling on the ears of thousands of our Roman Catholic fellow countrymen will not return void. The times in which we live are such as may well fill our hearts with disquietude, but we face the situation with a triumphant faith in the ultimate victory of the evangelical faith we profess.

The future of the world does not lie with a Roman Catholicism clinging to a dead medievalism, but with a living Protestantism, a Protestantism that stands firmly grounded in the immovable rock of Scripture, the Word of the Lord which endureth for ever; which clings to and glories in the cross of our Lord Jesus Christ; a Protestantism that is throbbing with the power of a risen Christ, who was dead, and is alive for evermore; a Protestantism that dares to say, with regard to the great basal principles of our evangelical faith, "Here we stand, we can do no other, so help us God!" Against this faith the gates of hell can never prevail!—"Banner of Truth in Ireland."

One's Responsibility

Rev. Raymond Calkins, D.D.,
Cambridge, Mass.

Years ago a friend of mine gave me a beautiful engraving of Millet's "The Sower." It has hung ever since beside my bed, and it has been my inspiration: that strong, virile figure striding across the field with strong arm scattering the seed.

Each night when I go to bed I look at it and I say: "Any good seed sown today?"

Each morning when I get up: "This day is for sowing some more of that good seed."

If I do this, I have done my part. To the extent that I have not done this, and to that extent only, I have failed.

What shall the harvest be? That I do not know. That lies both beyond my knowledge and my power. That belongs to God. I can be content if I have done my part, in the sure conviction that God will use even the little I have done for the achieving of his final purpose, the redemption of mankind.

Model Citizens of the United States of America

Rev. Charles E. Jefferson, D.D., New York

Our citizenship is in heaven. Philippians 3. 20.

Our citizenship is in heaven. What of it?

"If our citizenship is in heaven, we need not bother about our citizenship on the earth, for that is incidental! If our citizenship is in the other world, we need not concern ourselves much with our citizenship in this world, for it is accidental! If we are citizens of the kingdom of God we need not concern ourselves with political duties which we owe to the United States, for these are negligible!"

That is one way to read Paul's words. That is the way many good people read them, many Christians, many church members. Such Christians do not vote. Voting is to them not a major duty. A failure to vote does not disturb their conscience. Their citizenship is in heaven.

Many Christians take no interest in political problems. They do not read about them, or think about them, or speak about them. I have heard a woman say:

"Thank God my husband never went into politics!"

She was a member of several societies in the church, and was a faithful worker for foreign missions, but she had nothing to do with politics!

But that is not the way to read the New Testament. Paul did not argue after that fashion. When he writes his great chapter on the resurrection he closes it with, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord," and then he hastens to specify one particular piece of the Lord's work, supplying bread for some hungry people in the city of Jerusalem. Because the Corinthians are going to live forever it behooves them to be careful in sharing their money with hungry people far away.

Peter argues the same way. In the last chapter of his second letter he describes the end of the world. He declares that the heavens are going to pass away with a great noise, and that the elements are going to melt with fervent heat, and that the earth and everything in it is going to be burnt up. What then? Does he say it makes no difference what we think or say or do? No! Seeing that all these things are going up in smoke, "what manner of persons you ought to be in all holy living and godliness"!

When Paul reminds us that our citizenship is in heaven he wants us to set a good example as citizens on the earth. Our citizenship is rooted in the eternal order. We are all members of a great society. We are bound up in a huge bundle of life. The powers that be are ordained by God. Political government is instituted by God. Civic officials are all ministers of the Almighty. We owe them obedience and reverence because they are agents of the Eternal. Because our citizenship is in heaven we ought to be exceedingly conscientious in the discharge of all our political obligations. Our political duties are sacred, and to neglect them is sin.

I have chosen this for our theme tonight because we are just entering into a presidential campaign. It is time we were thinking about the campaign and making up our minds what we are going to do in it. What is the duty of a Christian in a presidential campaign? How should he feel? How should he speak? What part should he take? What shall be our attitude to the campaign?

Our Attitude

A common attitude is one of indifference. A multitude of Christians take no interest in a campaign. They are not interested in candidates or policies or programs. It is all a sordid mess, and they want to hold aloof from it. The attitude of aloofness has always commended itself to many. In the Middle Ages many of the best men and women in Europe turned their backs on the world and hid themselves away in monasteries and convents, singing and praying and confessing their sins, trying to make their way to heaven while the world was left behind to rot in its sins. The result was that darkness fell on the earth. The world cannot be saved by singing and praying alone. It takes these, and also the cross. The cross is sacrifice, doing things we do not like to do and which cost us pain and trouble when we do them. Americans who turn their backs upon a political campaign have the old monastic idea of goodness clinging to them. They shut themselves in a little world of their own and do not lift a finger to make the political situation better. Surely this is not the Christian attitude for Americans in the 20th century!

There are many who take the hostile attitude. They say frankly that they hate politics and wish to have nothing to do with it. To them a political campaign is a noise, a huge bedlam, sound and fury signifying nothing. You have heard people say at the opening of a campaign, "I dread it." At the end of the campaign you have heard them say, "I am glad it's all over! Now we can begin to live again!" But surely this is not the Christian attitude.

The proper mood for a Christian is one of appreciation and hospitality. He should face the campaign as a great opportunity. There is a chance for us all to learn something. The political problems of our day are all intricate and difficult. They require a deal of study. They demand all the brains we possess. We need all the help we can get. Fortunately there are many teachers ready to assist us. Every newspaper and every magazine and scores of books offer to instruct us. Speakers and writers and political experts and economic specialists ask us to sit at their feet and learn. The ablest men in the country are devoting themselves to the political situation, and we cannot afford to put our fingers in our ears and say, "We won't listen to you!" Now is the time to be docile.

We have an opportunity to grow in grace. A political campaign is a means of grace.

What an opportunity to advance in self-control! Some of us find it hard to control our feelings. I have heard sensible and tranquil people say, "I get

as mad as a hornet every time I discuss politics." What a chance to discipline oneself, to compel oneself to discuss politics without the pot boiling over!

What a chance to take new lessons in the control of the tongue! A long while ago a Hebrew poet said, "I will take heed to my ways that I sin not with my tongue. I will keep my mouth with a bridle." He does not say he will shut his mouth tight: he will simply put a bridle on it. He will curb it, hold it in, guide it, keep it under control. At the beginning of a political campaign a man cannot do better than to adopt for his motto these words of the psalmist, "I will keep my mouth with a bridle." It is not easy, but it is worth trying.

What a chance to develop our capacity for tolerance! Many of us do not know what tolerance is. We mistake indifference for tolerance. We imagine we are tolerant whenever we refuse to get excited if a person gives expression to a notion to which we do not subscribe. But this is not tolerance. It is only when someone expresses a conviction which clashes with our conviction in a matter of vital importance that we have a chance to show whether we are tolerant or not. To keep cool in the presence of a person who is giving expression to a conviction diametrically opposed to the one which we hold and which we conceive to be of cardinal importance, to listen to that conviction and not say any nasty or insulting things in reply, to keep friendly and sweet in the face of contradiction, and to be willing that another person should hold to be true what we hold to be false without a desire to put that person down or make him suffer in any way for his opinion, that is tolerance. There is not much of it in the world. We need to increase our stock of it. A political campaign gives us a chance to increase it.

We also have a chance to be fair. How hard it is to be just! How hard to state the argument of an opponent with accuracy! How difficult not to take advantage of the weak point in an opponent's case and give it a higher significance than it deserves! One of the hardest things in this world is to be fair.

A political campaign offers us the opportunity to contribute something to the success of the most momentous experiment ever tried in the realm of political history. We can do something toward making democracy safe for the world. Democracy is the most dangerous of all forms of government. It is the most costly of all forms. It makes greater demands. It demands intelligence and conscience and sacrifice. It demands these not in isolated individuals, but in the masses, and if these are not widespread the nation is doomed. That is one reason democracy has generally failed. There are only a few spots on the face of the earth where it can succeed even partially, and whether it is going to succeed finally in the United States is a question. It is only an experiment even here, and how the experiment will come out only God knows. But each one of us can make a contribution. We can contribute a little intelligence and a little conscience and a little of the spirit of sacrifice, and if all of us contribute our bit democracy will not go down.

Governor Cross of Connecticut said not long ago that wherever he goes he finds the young college graduates tremendously interested in Russia. They follow every movement of Stalin with close attention. They are excited over the five-year plan. Some of them go over to Russia every summer to study the Soviet experiment at first hand. In short, American young men are interested in Russian politics. Russian politics is to them a living and fascinating subject. But Governor Cross says that as soon as conversation with these young men turns to American politics the life goes out of it. They cease to be interested. They say that American politics is "lousy." And yet the experiment we are working out here under the Stars and Stripes is far more momentous than the experiment of Stalin. The destiny of future ages depends far more on the fate of the American democracy than on the fate of the Soviet Republic.

Every political campaign brings with it a great temptation, the temptation to become pessimistic about democracy and cynical about human nature. We always come out of a presidential campaign more or less unkempt and dishevelled, more or less demoralized and upset.

A presidential campaign stirs a nation's mind to the depths, and also its heart. We get a glimpse of what kind of mind it is. When we see it we do not think much of it. In a campaign everybody is talking, and if they are not talking they are writing, and if they are not writing they are broadcasting. What oceans of talk, what deluges of printer's ink, what floods of eloquence on the air! And when one glances over it he exclaims, "What bunk! What twaddle! What tomfoolery!" And the appalling fact is that this foolishness seems to come from all classes of the people. Much of it comes from social and political nobodies, but much of it proceeds from men high up in the picture, senators, representatives, governors, mayors, captains of industry, leaders in every one of the kingdoms of action and thought. What half-baked thinking, what muddled thinking, what crooked thinking! I listened to the two conventions in Chicago last June from beginning to end, and the thing which amazed me more than anything else was how some of the speakers could say what they said.

The Other Side

It is when we look at the seamy side of a political campaign that we are ready to give up in disgust. But let us look at another side! We have a nation of 120 million people. We are a democracy. We believe in free thought and in free speech. We believe in government by the people. If the people are going to govern they must be permitted to think, and if they are allowed to think they must be permitted to speak. But many of them cannot think without thinking foolishly, and many of them cannot speak without speaking absurdly. What will you do? Let everybody think, think the best he can! Let everybody who thinks speak! Let him speak as well as he can! That is the only way we can develop our powers as a democracy.

We have millions of people just learning to walk. Some of them are crawling, others are staggering and falling, but don't make fun of them! They are

learning to walk along the highway along which Washington and Lincoln walked.

We have 120 million people learning how to talk. None of us talk well; indeed, some of us talk abominably. But it is a good thing to keep on talking. The only way to learn how to speak is to speak. We stammer, stutter, and occasionally break down, but we start again and go on. We are learning to speak the language of Benjamin Franklin and Calhoun, of Roosevelt and Wilson. Who are we that we should become disgusted and order our less gifted citizens to keep still?

The only way to learn how to think is to think. We have millions of Americans only learning to think. It is hard work, and many persons do not work at it much. But millions are learning. They think better than they did four years ago, and they will think still more clearly four years from now. Why should we become sarcastic because their logic limps, and why despairful because their argument is sophistical? We are developing a race of thinkers, and it takes time. James Truslow Adams in his "Epic of America" calls attention to the fact that the colonists had a deal of political experience before they unfurled a new flag. All through the last half of the 17th century and through the first half of the 18th century they were discussing political problems and trying political experiments, and it was because of this long training in the school of experience that they became strong and wise enough to launch the American republic.

Our citizenship is in heaven. It is not by chance there is an American republic. It was not by accident that we possess the center of this wide continent, stocked with treasures which cannot be computed. It was not by luck that millions of immigrants from many lands should have come here to make this their home, each one making a distinctive contribution to our national wealth. It was not by haphazard that the Declaration of Independence was written, or the Constitution of the United States was adopted. It was not by good fortune that the nation has climbed toilsomely up the difficult and rough years, overcoming every obstacle and conquering every foe, until the 13 colonies have become 48 commonwealths and the once puny republic has taken its place among the great powers of the world. God has not dealt so with any other people! Our nation is rooted in God. These things were decreed in heaven. God is a God of nations. He has made of one piece of stuff all the nations to dwell together, and has fixed them boundaries in space and in time. He has set up a standard by which all nations are to be measured and all peoples to be judged.

We are looking for a Saviour who will reveal himself more and more fully in our social institutions, and in our economic and political life. We are citizens of the kingdom of God. That kingdom is to be established here. We are to seek it first of all things, we are to pray for it, we are to work for it and sacrifice for it. We are citizens of the kingdom, and therefore we must be model citizens of the United States.

We have neglected too long this idea of citizenship. The leaders in our educational world are coming to realize their most stupendous blunder and see that the colleges of this country have neglected one of their most critical tasks, training men for citizenship. The leaders of Christianity are also coming to see that that too is the cardinal blunder of the Christian church: it has failed to roll on the Christian conscience the responsibilities of citizenship.

This campaign ought to be a religious retreat. All Christians should turn aside and bring themselves into the mood which is befitting the citizens of America and the sons of God.

Woman and Jesus

6—Women Carrying the Water of Life

Rev. Milton T. Stauffer, D.D., New Brunswick, N. J.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward! Matthew 10. 42.

That little conditioning phrase "In the name of a disciple" makes all the difference in the world. It distinguishes between Christian social service and every other kind of social service.

Our motives are different. They are not merely humanitarian, they are redemptive. They are not content with physical uplift, they seem to transform men spiritually. Our end is nothing short of a new creature in Christ Jesus.

The water that we carry is different. It is not water merely for the body and the mind, it is water most of all for the spirit. It is "living water," welling up unto eternal life.

The messengers who carry this water are different. They are twice-born men and women.

The Christian foreign missionary movement is always something other and more than an international good will or Red Cross service. It is something other and more than humanism or humanitarianism at their highest. It is other and more than a religious movement. It is a Christian movement: "Whosoever shall give unto one of the least of these a cup of cold water only in the name of a disciple." The distinctive glory of the Christian missionary movement, its supreme reason for being, the one all-inclusive explanation of its marvelous achievements, the sufficient guarantee of its future, are all to be found in this one conditioning phrase, "In the name of a disciple."

Have you ever thought of your life as one thinks of a field or a farm whereon, let us say, you are raising all manner of grains and flowers, and here and there a few tares,—for none of us is wholly good? Let us walk round our fields this morning! Have we any good harvest? For many years we have been

sowing good seed in our fields. We have gone to the best churches, listened to the best sermons, read the best books, attended the finest lectures and concerts, gone to the best summer conferences, and now all we are asking ourselves is for results,—what about the harvest? There has been plenty of seed-sowing, and cultivating, and harrowing: what about reaping and scattering? Are there any opening flowers in our gardens, any ripening grains in our fields, and what provision are we making for the gleaners back home in our churches and our local communities and out in the world?

One need only stop to reflect upon this picture to discover that every one of us is a gleaner. We glean more good grain and more beautiful flowers from the fields and gardens of another's life than we shall ever raise in our own.

The foreign missionary is one who plants his life down in the midst of the greatest number and most destitute of gleaners. And first he gleans of the things of sense, things seen and temporal: the new manner of dress, the strange ways, the foreign furnishings of the home. Then he comes to glean out of mind and out of spirit, of things unseen and eternal. Now at last it becomes the privilege of this missionary to lead these gleaners out of his own impoverished life into the great fields and gardens of him in whose life humanity has gleaned for twenty centuries. And there they find the world's most beautiful spiritual flowers, the grain that is the bread of life, and fountains of living water. God pity and bless the millions of gleaners for spiritual food and drink in the wide, wide world today!

The primary and increasing need of our foreign missionary movement is prayer. "Pray for us!" these people are saying, both nationals and foreign missionaries, who carry Christ the water of life into every corner of the world! It is so easy for this conference and like conferences to become selfish, to crowd our days with lectures and meetings, to let all the streams pour in upon us while no great streams of thought and intercession and service flow out! So easy to forget the great spiritual streams of health and power which could be received and released in this conference if only we were to take time to be silent, to meditate and to pray! If we were to fence in a part of every day just for prayer we really could release streams of living water that would replenish the hearts and minds of multitudes.

The foreign missionary boards of our churches are laboring just now under tremendous prayer deficits. Not deficits in money merely, but in helpful intercession. The big intercessors are dying off faster than the big givers. I give a good deal more to missions than my sainted mother was ever able to give, but what I make up to missions in money, missions lose in intercession through my mother's going. My support of missionaries in prayer is niggardly compared to hers, for there were special days every week when she would withdraw to her room after the evening meal to remember in prayer a selected list of those she knew or had heard of who were then offering the water of life to her sisters and yours in foreign lands. She kept that list in her Bible, and I can remember how careful I had to be not to stumble over her kneeling figure in the dark.

Perhaps the most we can ever do for these who carry this water of life to others, who are not of our race or our color, is just to help them through our ministry of intercession. They themselves have gone to the well of salvation, they have drunk deep of its living stream, and now they are telling its praises. They are crying, "Water, water! The gift of God! The gift of God!" They are holding out overflowing cups of living water to the lips of their little children. They are carrying this living water from house to house in their villages, and out of the village gates into the distances beyond. They are not yet far advanced in their knowledge of Christ or experience of him, they are mere babes in the Word, they are not skilled in utterance, and an atmosphere of opposition and blind prejudice casts its spell over them and chills them to the bone. But they have made a great discovery. They have met God incarnate in the flesh, pleading, "If any man thirst, let him come unto me and drink!" And the experience of the woman of Samaria has been their experience.

You have met some of these native Christians at these conferences. They must often think of you and wonder what you are doing for them. Pray for them! They are the people in the Christian advance in their countries, not the missionaries. They do not carry the living water in receptacles like ours,—in thought categories and imagery such as we are familiar with. They carry this water in receptacles that are Chinese, Indian, and African. Nevertheless the water they carry is from the same rock Christ, as Paul once put it. It is the same "living stream" in different vessels. Before another Northfield conference these native sisters of ours will have visited a million villages, and with their water cups will have called out to whosoever will, "Ho, anyone that thirsteth come to the water!" I plead with you, let us pray for them this year in our churches as we have never prayed before!

Let me say three words in closing!

First, of all you have received at this conference you will keep only that which by the grace of God you are able to give away.

Not only that, but second, the task to which you go is not your task alone. It is the task of him who is the living water. You need not carry the whole burden of program-planning for your local society. Do not run before him! Take time to talk with him of your program, and let him talk to you! If you will think of your task as a partnership it will do two things for you: It will relieve you from strain, he will do it, not you; and it will give you a sense of power not your own.

And then third, as you go back to your own Galilee, to the old familiar scenes, to labor among those who know you best, and strangely enough, love you most, remember that he who stands here on these grounds speaking to you is also in your Galilee waiting for you! Even as you go this risen Saviour goes before you. "Go tell the disciples and Peter that I go before them into Galilee! There shall they see me."

(Please turn to page 528)

The Measure of Success in the Christian Enterprise

Dr. Lucius C. Porter of Yenching University, China

When I came from China to America last summer there was on the steamer a commission which had come out from America rather independent of any Christian missionary boards to investigate Christian missions in several of the lands of Asia. It was known, I think, in its official title for itself as the Fact-Finding Commission. You probably heard about it. It was followed this year by another commission that was to make use of the facts discovered, and try to evaluate missionary work.

I speak of this to bring before your attention the measure of success in the Christian enterprise. I do not mean to indicate that it is not an important thing to try to evaluate for our generation the missionary enterprise, consider its methods and objectives, and carefully to see if they are as Christian as they should be, and if they are meeting the problems of the world today as adequately as they should. I think the origin of these two commissions came from men thinking properly to place the missionary undertaking before the modern world.

The point I wish to make from the case of the commission is, what sort of a standard should we use? How should we measure the Christian enterprise?

As I came on the steamer at Yokohama I met one of the members of the commission who for a year had been visiting India, China and Japan, and he presented just that question to me. He said:

"What are we going to do? How can we test what has been going on? What sort of a measuring rod can we use?"

Then he went on and told this interesting story.

He spoke of being entertained in the home of a missionary doctor in China, and going one morning with the doctor to the hospital. They met a beggar beside the road, and the doctor stopped and asked the beggar what his needs were, what he was begging for. He realized the beggar was suffering from a disease, and he talked with him about that and told him how he might find help in a hospital not far away. In all the conversation he expressed such a spirit of friendliness, real and sincere interest in that man and his needs, that this commissioner came to feel that the spirit of that doctor, which evidently had been conveyed in a measure to that beggar, the sense that here was someone who was interested in him, and through that interest of love had enkindled some spark of effort of hopefulness in that poor Chinese, that that was perhaps the essential thing in the Christian enterprise.

Then he said: "If that is so, if kindling in the hearts of men some suggestion of what may come from God, and by the spiritual dynamic of love produces new life within, if that is the measure of the Christian process, how can papers or facts and statistics measure that?" And this commissioner, who had given most of his life to the cause of promoting the Christian missionary enterprise, said, "How shall we get into the consciousness of our Christian community at home the fact that growth in love of God is the measure of Christian achievement, and not so many converts, so many churches, so many hospitals, so many Christian schools established, so many medical centers, so many centers for social welfare?"

Not that those figures are not of interest, of real value, but that they do not touch the core of the Christian effort. And this friend felt that his task for the next few years here in America is to help people realize that this contagion of life, of truth, of love of God made known to us and to all men by Jesus Christ, this is essentially the Christian enterprise.

A set of verses that seem to me to suggest that this measure is the right measure of the Christian enterprise I find in the great prayer of Jesus reported in the 17th chapter of John. You remember Jesus speaks of his yearning over those who had been with him, and he says, "That they may be one even as we are one, I in them, and thou in me, that they may be perfected into one, that the love wherewith thou loved me may be in them and I in them, that they may all be one, even as thou, Father, art in me and I in thee, that they also may be in us!" The oneness between God and Christ and the followers of Jesus Christ is a sort of mutual oneness, an interpenetration of God into the human heart. This relationship is one which flows between the followers of Jesus and Jesus and God. It is essentially equivalent to the flow of love, "that the love wherewith thou loved me may be in them, and I in them." As though the essential thing was this outflow and return of love from God to man and from man to God.

Now if that suggestion be at all near the truth, that the measure of Christian effort must be in terms of the inspirations that come in the hearts of those who feel a new life through the vision of love which Christ brings them, it is clear that we cannot lay too much stress upon statistics and upon lists, that we need to study more the examples where some such contagion as has been suggested takes place. And I have thought to give a few examples where it seems to me this spiritual contagion of love has passed: passed by the foreign workers who have come to China and the Chinese, passed by the Chinese who have become followers of Jesus. And I believe that this contagion in these examples suggests a contagion which reaches back into the hearts of our Christian communities from the Christian individuals in China.

Three Generations

I think of a family whom I have known from my youth. I was born in China. I can think of three generations in this family. A lad from a decadent Manchu family became a teacher of the Chinese language for a young missionary lady who had recently come to Peking. This man himself never became a Christian, but he became acquainted with the Christian group. Later on a sister of his became a member of the little Christian school

in which this American lady whom he taught Chinese herself taught. In fact, she was guiding the school. His sister in her school life, in the opportunities which were rare in those days for the education of women, found the inspiration of a new life and became a Christian.

About the same time that she was going through the educational processes and learning of the Christian life, and learning many new things about the world she had never dreamed of before, a little lad was picked up by a missionary pastor who was trying to start a boys' school. In those days the Chinese were not nearly as eager for Western education as today. Boys and girls were almost lured into the Christian schools. This lad was one of a family of six or seven boys, and he almost lived in the American missionary's family. When they had to move from one station to another they took the boy, and he began to learn a little arithmetic and other Western subjects.

From those beginnings two schools developed. I do not want to go into the stories of the schools, but the point is the boy and girl I have referred to who caught from their teachers something of the meaning of love as interpreted from Jesus, found an inspiration which grew and developed in their own living. When they grew older it was arranged that they should be married to each other in the Chinese way. I believe the missionaries participated as go-betweens, and a little Christian home was started.

In that home there were four sons and one daughter, and almost every one has gone out into the China of today with the determination to carry to others the spirit of service and of love which they learned in their homes, and which their parents had learned from the foreign missionary.

Two of the sons took medical training. One died just after he had finished his course of study. The other became a notable leader in the government medical work in China. He was head of the Army Medical College, and has had important government positions. All the way through his government service he has been loyal to his Christian standards. He is one of the group—of course there are many in China,—who has carried the quality of the Christian character, its stability, its trustworthiness, into Chinese life so that in spite of the anti-Christian spirit there has been a realization by the Chinese generally that there is something to be counted on in the Christian.

Another of the sons gave himself to education, and has been in various positions in education in China. He took part of his study here in America. He was Y. M. C. A. secretary at one time to American soldiers on the Mexican frontier. There are not many Chinese who have had the distinction of serving as Christian leaders for Westerners. He served also as a Christian leader in the Labor Battalion camps in France for his own countrymen. After service in a Christian university in China he has gone into business, but is carrying loyally the spirit that he learned from his parents and from his teachers. He carries about with him the fascination and the contagion, the radiance of the Christian spirit. His children I have known as well.

It seems perhaps a simple story, not a thrilling one in some ways. I believe we must learn to feed our missionary enthusiasm more on the simple than on the dramatic and the thrilling, because the energies that move our world are these simple, persistent energies of loving contacts, and the contagion that results from them. That family history is one of the fewer families that can speak of three generations of Christian experience, and in that I see that suggestion of passing on in a measure this contagion of life that is the contagion of love.

A Christian Educator

I think of another, one of the finest friends of mine, a great educator. He was trained as a Confucianist; he became a Christian in his mature years. He said once, describing his experience, that he never knew fully the meaning of Confucianism until he had become a Christian. And his testimony has been of great help to me in realizing that the Christian message comes as a fulfilment of that which is great and good, that which has put the best in these other religions.

Now this friend of mine founded a college, which became a university. It is not rated as a Christian university, it does not belong under any of the mission boards, but stands registered as one of the private universities of China. And yet that university—Nankai University at Tientsin—has expressed in a remarkable degree the spirit that he felt to be the Christian spirit. For many years the graduates of that university were marked as men who were concerned about the conditions of their home villages, who were eager to set going in the regions from which they came centers from which could radiate the influence they had felt in that school, and that influence was this radiating personal earnestness and love of the great head of the school. And I have known of more than one officially named Christian university that would like to have on its campus and among its students the spirit of service and of mutual regard with concern for the highest things that has characterized Nankai University.

You cannot find Nankai University in any list of Christian institutions. You can count some of its students on the rolls of Christian churches, though the majority are not to be found there. But I believe in any true estimate of Christian influence in China must be that institution as a whole and the majority of its graduates, for the reality and contagion of love that has come from that great teacher.

James Yen

There is one other I can name, Dr. James Yen, head of the Mass Education Movement. When one gets discouraged over civil wars between Chinese leaders we turn to the Mass Education Movement to bolster up our faith in the future of China.

James Yen is a plain young man. When he was still young he made a great record in Hongkong University, where he took honors; and belonging to one of the long cultured families of China in literary work he expected to devote himself to some type of literary work, or some official position in the

government, because education and official positions have been linked together in Chinese experience. But he had become a Christian, and during the World War he accepted service as one of the Chinese secretaries for the Chinese Labor Battalion in France, and there for the first time he was brought into direct contact with the everyday folk of his country. Among the common, unskilled laboring men he realized for the first time that the great mass of Chinese folk were an asset to the nation, not a liability.

In trying to keep his camp of Chinese laborers in good spirits in order that they might do the work required of them in the war, he began to try to teach them just a few Chinese characters. They knew almost nothing of what the war was about. They could not read the letters that came to them from home. He decided to teach them to read. It would occupy their time and hands and minds, and so he set about working out a little scheme by which he could teach them a limited number of characters that they could actually use for reading. Then he printed a paper, and presently he got them to writing a bit. The thing expanded the success of this little class in his camp so that French and British authorities realized something was going on, because conditions were so much better than elsewhere. He was put in charge of all the camps for Chinese laborers in Europe, and the Mass Education Movement came to him out of that experience. He realized that he could select a limited, minimum vocabulary of Chinese characters and teach it adequately and fairly rapidly to the common adults of China.

Once he caught that vision from that little success in France he went back to China to put on a great campaign along those lines. He gathered to himself men inspired by his energy and vision of service who could with scientific exactness select what were actually the most important 1000 or 1300 characters.

He put on campaigns to teach these in two or three sample cities in China. Things went across with great success, so that after a few months of study, by making everyone who had begun the study a teacher for those who did not know the essentials, he was able to give diplomas for this short course of 1300 odd characters to several hundred people in each of these towns.

He was quite gifted in publicity matters. He would get the officials of the district to attend the final exercises.

At one town there was a wealthy lady, the wife of a former premier of China. She was so interested as she saw the stream of 1400 people coming to get their diplomas that she was moved to give herself and her fortune to this task, and from that moment it ceased to be an enterprise fostered by Christian forces and became a national Chinese movement, because this lady formed and organized the National Mass Education Movement.

It is a fascinating story, but it is absolutely the story of a Christian dynamic working out through the heart and mind of a gifted Chinese, and now at work in its good effects on millions of Chinese, because the little text books that were used have been sold to the extent of several millions. Many have been helped in literacy and true ideas, they have been led into many areas of thought and an enrichment of life they could hardly have dreamed of.

When one is asked to measure the success of the Christian enterprise by a somewhat cynical-minded merchant in one of the seaboard cities of China who says that it costs so many tens of dollars to get one convert, because if you get an estimate of the total cost of foreign missions since early in the 19th century and divide that by the few hundred thousands of Chinese converts you get quite a large figure,—when that sort of objection is raised, that the missionary effort is costing per convert an extremely inefficient and unbusinesslike sum, think of such a case as Dr. James Yen and this great movement! Consider whether with reference to the possibilities of the future of educating the Chinese, opening their minds to the things that pertain to good citizenship in the modern state, in the modern world, there is a possibility of measuring in terms of any value what this great leader has done! It does not belong officially to any missionary enterprise, yet it represents in a most startling way the outreach of this dynamic of love which I have suggested as the essential thing in the Christian enterprise.

I should like to tell you of some of the men I know, some of the women of my own university that have been won to service in this cause. I can only say that some of the finest of our graduates, both men and women, have turned aside from opportunities most alluring to enter official life which would lead to literary honor and its wealth, turned aside from those in order to link themselves to this great task of Dr. Yen for his countrymen. As in the case of the 11th chapter of Hebrews I do not need to give any whole list, and I should not try, because it is not a question of numbers, it is a matter only of finding actual illustrations of this contagion of life and love from Jesus Christ.

Is there a condemnation for this enterprise? Yes, that there has not been enough of this contagious spirit, that we have not trusted enough the measure that the great passage from Micah and the great passage from Isaiah which Jesus quoted for himself may be as God's measure of religion for men. We have not had sufficient trust in that interpenetration of love which Jesus in that great prayer of the 17th of John describes as his vision for the relationships between himself and God, between himself and those who follow him.

There is one more verse I should like to mention also from the Gospel of John (3. 19), "This is the condemnation, that light is come into the world, and men loved darkness rather than light." Does not that give us a suggestion of the way in which to test ourselves? We test ourselves by the understanding of the light which has come from Jesus.

The measure of the Christian enterprise must be in terms of its loyalty to the light that it sees, and that does not mean the loyalty of any institution as a whole: it simply means our own loyalty to the love and to the light which we have seen in Jesus. May we not pray that our loyalty to the best that we have seen shall more closely reach the possibilities which God sees for us, through the entrance of his love into our hearts?

Are Christian Missions in the Orient Worthwhile?

Rev. J. Harry Cotton, D.D., Columbus, Ohio

I shall have to preface my remarks with a disconcerting word, and the word is this: Little I shall say will be absolutely true. The missionary enterprise is quite too vast for a man to come back and speak sober truth about it. It reaches out into too many directions, its work is too multiform, its hand goes into too many lands and too many civilizations for any man to speak complete truth about it. Any man who speaks about the missionary enterprise is apt to be one-sided. These experiences are my own, and you must balance them against other experiences that come to you from other sources.

I am to speak on the question so often raised: Are Christian missions in the Orient worthwhile? We may as well face the rising doubt and opposition that has been threatening the life of the missionary enterprise. There have been writers in the popular magazines, travelers who have returned from trips to foreign lands, who have been casting doubt upon the value of the enterprise. Missionary receipts in practically all of the churches have been steadily dropping, and they began dropping in practically all the cases months before and in some cases years before the beginning of the depression. Therefore the church of Christ should be facing the question soberly and candidly, Are Christian missions worthwhile today?

The cause of Christian missions has nothing to fear from inquiry. In that day when the missionary enterprise lifts itself above the range of criticism it thereby confesses its own weakness and ultimate failure.

* * *

I am basing what I have to say about five objections we ordinarily hear. I state the objections that you may get them in mind:

First, the missionaries live an easy, comfortable life;

Second, they are on the whole rather incompetent people, and would not be successes here in America;

Third, they are proud, and come to the native folk with a spirit of criticism;

Fourth, they are imposing Western civilization upon countries that do not want it;

Fifth, we have no right to force our religion upon non-Christian peoples.

May I say that there is a modicum of truth in every one of these objections? The missionary enterprise is not perfect. It is made up of men and women who are human beings. But the church of Jesus Christ has never had to depend upon human perfection. One of the best arguments in favor of it is the weakness of the men and women who have been its leaders. Without the Spirit of God behind and leading it, the church could never have existed unto the present time. But we will take up the objections one by one, and try to see the truth in them.

Comfortable Living

The first is, the missionaries live too comfortably.

Strangely enough, that remark comes usually from people who are making a cruise of the world in such ships as the "Empress of Britain," from folk who have the most splendid suites as they travel about, and know every comfort.

They say, for example, that the missionaries have large homes, much larger than people of wealth have in America, so the missionaries are rather extravagant people, wasting the church's money. They forget, as a matter of fact, that if you build a house in which a European or American can live in India you have to build with high ceilings and large rooms. It is the only way you can endure the heat. I recall a letter received from a missionary in Lahore the other day, and he said the temperature ranged from 115 to 118 degrees. Men and women brought up in our climate cannot live in small houses in such heat as that. They must have large houses.

The remark is sometimes made they have too many servants, four, five, or six servants apiece. That is true in most cases. But I suspect no one of us would want our women missionaries who are trained with college and sometimes post-graduate educations to go over to India and spend their time washing dishes and sweeping floors when help can be secured for from four to five dollars a month to do that work. We send our missionaries for something more urgent and important than that. In such countries as India and China they have a rigid division of labor. The sweeper will not cook the meals, the cook will not care for the baby, and the amah will not wash the dishes. You must have a division of labor, and if you think it is easy to direct a household of five or six servants you should try it once!

Going into some of the missionary homes you may see beautiful furnishings, but had you gone a few days earlier you would have found them borrowing the different articles from their neighbors for your entertainment. Then you go away and report extravagance and luxury!

We hear, for example, about the missionary children in Korea and northern China who wear fur coats. They do. But the point is that they cannot afford the ordinary wool coats, which cost more in proportion to the length of wear than the fur coats do. You can get a seal coat for $50 or $60, but woolen coats cost relatively more than that.

So far as comfort is concerned, when you go to bed at night in the homes of India you must have mosquito netting over you, for the bite of a single mosquito infected with malaria can give you that disease. You must carry a flashlight into bed with you, for when you get out you must see there are no snakes nor scorpions there. When you send your children into the yard to play you must have a servant watching them lest a serpent get in and take one of those children of yours. Every drop of water you drink must be boiled thoroughly, for one careless unboiled drink may bring cholera and swift death.

Do not misunderstand me! The missionaries do not want to pose as heroes. Most of them love their work too much for that. Nevertheless I venture to as-

sert there are few people here who would be willing to trade positions with the missionaries on the ground of comfort.

Incompetent Persons

The second objection brought against the missionary enterprise is that missionaries are incompetent people.

May I make a shameful, and yet humble, confession? I rather shared that point of view until I started for the mission field. I knew missionaries were terribly nice, but I did not feel most of them were the most clever and capable people in the world. I say I had that impression, but I know now how that impression came.

I had always judged the missionaries by the way they talked about their work. It had never occurred to me that I never judged the surgeon, or the carpenter, or the worker in the steel mills, or even an attorney, by the way they talked about their work. Sometimes we make the mistake of judging senators and congressmen by the way they talk about their work. I shall never forget one missionary who came to my church something over three years ago, and spoke on a warm May evening. There was a small congregation present, and the good friend spoke for an hour in one of the driest, most sleepy addresses I have ever listened to. I confess when I found I was going to visit his station I looked forward to it with particular misgiving. But when I reached that station I found he was doing one of the most magnificent pieces of work on the mission field. If there is a man in China today more effective for Christ than that gentleman who visited my church I do not know where he is. But you see, I had made the mistake of judging him by the way he talked about his own work. Many missionaries cannot talk five-cents' worth about the work they do; but then there are plenty of other people who cannot do it either.

Let me say another thing! I pass on this judgment: it is the sort of judgment you cannot amass scientific data to support, it is a conviction that somehow gets borne in on you. After we visited the mission fields from Syria to India, Burma, Siam, Korea, Japan, the impression deepened that you could not find anywhere in the world a trade or profession with so high a standard of efficiency as the missionary enterprise has. There are few 95% missionaries. There are desperately few 95% lawyers. But taking the average as a whole I doubt if there is a business or trade in which there is so much enthusiasm and effectiveness as in the missionary enterprise. That is my private judgment. It is a conviction.

Pride

Then you hear a third criticism brought against the enterprise, that missionaries are such proud people, they go with an air of condescension and reach down to the poor benighted folk.

After talking with some of the members of my own parish I am inclined to think the average church member of America entertains a picture of a missionary something like this:

An elderly spinster of the vintage of 1905, with a high collar and sweeping skirts, with nose-glasses set at a severe angle upon an altogether too angular nose, with head held erect, a Bible under one arm and a black umbrella tucked under the other, walking down the street, singing:

> "Can we whose souls are lighted
> With wisdom from on high,
> Can we to men benighted
> The lamp of life deny?"

Once again, there are missionaries who are proud. I have seen them. They do feel superior to the folk to whom they minister. But I have known ministers who are that way too. They seem to entertain a sort of spiritual pride because they are in the know on spiritual things, and they use the gospel of Jesus Christ as a means of expanding their own ego. But let me tell you another thing: neither those ministers nor those missionaries are fully effective! The Spirit of God can use even them, but he has a handicap to overcome.

Before we went to India an Indian student with a brilliant mind said:

"Let me give you one word of warning! India is sensitive these days. If not so much by word as gesture you betray the slightest token of superiority your message is done; you won't reach the Indian students. You must, before you go upon any platform, think yourself down on a level with the Indians, nay, below them, and keep that thought uppermost in your mind."

That is true, and it is interesting to me to see that most of the missionaries in the field today have identified themselves with the people whom they serve.

I think, for example, of one man, Mr. Conser, who works among the villages of Kolhapur in western India. He took us out one day to visit some of the stations. He took us in the ever present missionary Model T Ford. There were three of us in the car, but there was room for anywhere from two to four more, and we usually had them. He would see some Indian woman walking along, and he would stop and pick her up; or a man, or boy, or some other friends; and the car was usually loaded. As he went from place to place he would sometimes stop to see a friend, listen to a story of domestic trouble, a story of sickness, or to offer congratulations; and whenever he stopped that day we saw a smile come on the faces of the Indians. Though I could not understand their speech, that smile told me they knew in Mr. Conser a friend.

It has cost them something to be in India. Their oldest little girl will always have the mind of a three-year-old because of a tropical fever. And yet he said this to me:

"Do you know, I have come to identify myself in my own mind with the Indians? I feel myself more of an Indian than an American, and the destiny of these poor people I feel to be my own destiny."

And he was not boasting.

And then, to go to the other extreme, I remember meeting Mrs. Gorbold in Osaka, who has been many years in the mission field. Mrs. Gorbold is a lovely character. At a time when Japan has been doing things which friends of Japan do not like, she would not permit the Japanese people to be defamed.

"I love these people," and she said it with tears in her eyes.

To be sure, that is the only way you

can love men or women, here or abroad. You have to identify yourself with them, you have to feel toward them as tenderly as a shepherd does to his flock, and precious little of the shepherd's feeling is of superiority! It is certainly true in the foreign field.

One of the most interesting incidents we encountered was in Lahore, where there is that great Forman Christian College. On the day we came they had just decided to replace Dr. Lucas, the American principal, with an Indian principal as part of the Indianization program, or what they call on the mission field devolution, the handing over of responsibility to the native or national church. The students got wind of what had happened, and there was nearly a riot that morning in the chapel. I was to address the chapel meeting, but 1100 students thronged it demanding Dr. Lucas be brought back. It was explained that he was party to the arrangement, he was withdrawing in favor of an Indian principal. And I shall never forget how the assistant principal, who was himself an Indian, rose and told that student body that as part of the Indianization plan they were asking Dr. Lucas to take a subordinate position in the college. A dozen students demanded the right to speak from the platform. One got it and said:

"Dr. Lucas is himself an Indian! If Indianization means that Dr. Lucas goes we do not want it."

In the minds of those people Dr. Lucas had become himself an Indian. That is not true of all the missionaries, but it is true of the great majority of them; and when travelers who have seen one or two missionaries with the superior air come back, remember they are not telling the truth about the whole mission field!

Western Civilization

And then there is the fourth objection sometimes raised: You are importing Western civilization, and you have no right to do it!

I suppose it is true that Western ways of doing things seemed at first to the missionaries to be somehow an essential part of the gospel, but today we are not so sure that our civilization is superior. We are not at all sure that our economic plans are infallible, or that they will work in the Far East. We know they are not working here so well, and missionaries as a whole have given up any thought of carrying a Western civilization with all that means into the Orient.

But there is another class of people that are relentlessly carrying the worst of Western civilization into the Orient today, and they are the cinema folk, the producers from Hollywood. One of the most shaming things is for an American citizen to go abroad and see the sort of uncensored American films in the Orient today. It reaches even into the smaller cities.

One of the most startling experiences we had on this nine-months' trip was an evening we spent on the island of Penang. We had just finished eight weeks in India, a week in Burma, a week in Siam, and life with all its tragic forces was wearing upon us. We spent an evening there in order to catch our boat the next morning. With an American friend I decided to go to a motion picture show. We saw there "The Confessions of a Co-Ed," which purported to be an accurate presentation of the illicit loves of an American college girl. As we watched it something seemed to sting us. We said, "Can it be that this is home? Is this the sort of atmosphere out of which we have come and into which we must return?" Then we remembered that here at home we never took the motion picture seriously as an adequate portrayal of moral, healthy life in this country. We knew that was no fair portrayal of American college life, and yet the people of Penang must have regarded that as a picture of American life.

One of the first things we did when we entered the city of Bombay was to pick up a newspaper and see what was happening. On one page were the advertisements of American-made cinemas. Here are some of the titles: "The Chance of a Night-time," "Strictly Unconventional," "Ladies Love Brutes," and "Whoopee." The Indians take them seriously.

Within a mile of the spot where our Lord died for the sins of the world we saw an American-made cinema that carried a story of how the American marines cavorted with the wives of other men through the port cities of the Orient: and we were ashamed.

I hate to believe the Christian people of this country can do nothing about this situation, that we are helpless to allow such products to go uncensored in the Orient as representing American ways of life. But of this much I am sure: it is inevitable that the evils of our civilization will reach the Orient. Are we going to withhold from them the best we know?

Go to such places as the great hospital at Miraj, one of the greatest hospitals in the Orient! I went through the wards and saw the schedule of operations for Dr. Vale, I saw the nurses in training, and the young doctors receiving their education in the medical college connected with the hospital; and somehow I felt this objection about American civilization had lost its meaning in that hospital.

See Dr. Sam Higginbottom's work at Allahabad! There he has a great farm of how many hundred acres I do not know. He is teaching between 80 and 90 young college men scientific agriculture: how to take those scrawny, half-starved cattle of India and make them produce on the same investment a new abundance of milk; how to make the rich lands of India produce food so that starvation may cease, so that people may have more than one meal a day. On one end of the farm is a leper asylum with over 500 inmates, some of them being cured and all being helped. At the other end of the farm the children of these lepers, themselves untainted, 120 of them, were receiving an education. We heard their laughter at play, and we knew that but for that work those children would have been lepers.

Is it worthwhile? When I hear men asking about carrying American civilization there—scientific agriculture, medical and educational science,—I wonder how anyone could object to it.

About 40 miles east of Agra, where the Taj Mahal is, I found an American missionary and his wife. His wife is the daughter of a well-to-do family of New York and a graduate of Wellesley, and

the two of them with their five-year-old daughter Ann are 35 miles from the nearest white people. She is a medical doctor, and he is a minister. We went to the home of one of their Christian workers. It was a mud home. The two ends were covered with a roof, but the center was open to the sky. We entered the courtyard, and first we encountered the family cow brought in for safe-keeping during the night. Then we met the chickens. On the bed lay the mother suffering from malaria, and her three-months-old baby suffering with a terrible infection of the eye. The father showed signs of tuberculosis. And we saw this Wellesley graduate enter that home, put on her white uniform, care tenderly for the mother, then take that little baby into her arms and tend it as gently as she would her own daughter, and a dirty child it was; and then give the father a prescription and plan for a treatment that would lead to his recovery. After the medical treatment was over we heard the husband lead the family in prayer. As they looked up to God, the ever-present Father who suffers with his children, for help and strength and faith and courage, it seemed to us as though we had seen Jesus coming into that Indian home! Was it worthwhile?

Forcing Christianity Upon Non-Christians

This final objection that is so often raised: We have no right to force our religion upon non-Christian people.

In the first place, you never can force your religion on any one. If you force what you call religion on them they do not have religion: it is a parody of religion.

Men come to Jesus Christ when, so far as human agencies are concerned, they feel the love of Christ beating warmly in another's heart, and they see the fruits of love in beauty, peace, cleanliness, and strength, and they are torn with a desire to have that. That is how people get Christianity! That is how men and women, humanly speaking, are led to Jesus Christ!

I suppose there have been thousands of Indians and Chinese who have come into the Christian church and been baptized, and who, perhaps unknown to themselves, have been guided by the unique motive that they have seen Christians live better than non-Christians, and have therefore wanted to be Christians. No one is better aware of that danger than the missionaries themselves. They are taking every precaution they can, and except in the most desperate circumstances they are not giving help to the new Christians lest another sees and wants to become a Christian for other than the purest reasons.

"You have no right to force your religion upon other people!" We had heard that objection and called it to mind as we visited one piece of mission work after the other, and we tried to make that objection real in the presence of concrete missionary work.

Here, for example, was a noble Methodist, an Indian leader, a Brahman who had been preparing himself to write a book in English against the Christian religion, and he was coming to America to give lectures against the Christian faith. In order to prepare himself he began to read the New Testament. It began to get a grip upon him. He went to see an English missionary, but he was too busy with organization work to see him. He went back again and again, and then went to Bindrabur in the central part of India. There he met a Methodist woman missionary, and he got her answer and light. Forcing your religion upon another? Have we no right to answer their cry?

I shall never forget visiting a school for blind girls in Canton, China. There on one side of the schoolroom were 35 or 40 young blind girls. On the other side were 30 or 35 grown women, blind. I asked my guide why the older women were there.

"They had no place to go when they graduated from the school. We have provided them with a few trades like weaving, and enable them to work and pay their own way and live on with us."

Then she went on to say: "You know what blindness means in China for a girl: it means a life of shame. So much so, that even ten years ago not even a Christian would be seen on the street with a blind girl because of the implications."

We came into their assembly room and heard them sing some of those glorious old German Christmas carols learned from a German teacher, and on those sightless faces we saw the light that was born in Bethlehem; and we tried to make real that objection that you have no right to force your religion upon non-Christian people.

In Korea we went to visit a Sunday school. There are 18 Presbyterian Sunday schools, and I could tell a similar story about any of the other denominations in this mission center. We only got to nine of them. Their Sunday schools are so crowded that they have to have the boys and girls from 9 to 10 o'clock, the women from 10 to 11, and the men from 11 to 12; and then they come back at 2.30 for church services. The churches are not big enough to hold the crowds that come to Sunday school. We asked in each place, "How many people do you have in Sunday school?" and at the end of the time we totaled the amount, and it was 9022, an average of a little over 1000.

We saw one Bible class of over 400 women, all dressed in white, coming out of the old Western Methodist Church, with their Bibles under their arms, and we tried somehow to make that objection valid, "You must not force your religion upon other people," and it just would not fit.

I could go on mentioning many other like situations in which we found ourselves. Here were 248 laymen who came in to take a six-weeks course in Bible training at their own expense! No one was forcing them. They came because they were hungry for the truth.

In Siam, at Bangkok, there was a group of 350 girls in a school. I spoke to them on the cross of Calvary, and after that 30-minute address was over they were given the privilege of questions from the floor. One after the other those high school girls would get up and put some question. I kept answering for 30 minutes such questions as there were, and then I closed the meeting. Then four or five came down in front, they had more questions, and presently

(Please turn to page 528)

The Problem of Islam

Russell Galt, Dean of the American University at Cairo

Islam, like Christianity, claims to be a universal religion with the world as its possible field. Just as Christianity holds that the revelation of Jesus followed and completed that of Moses, so Islam holds that the revelation of Mohammad, coming 600 years after that of Jesus, is the last and perfect revelation of God to man and supersedes the revelations of both Moses and Jesus.

In substantiation of their claims Moslems can and do point out the phenomenally rapid rise of their religion. Starting with one man, Mohammad himself, in the early years of the 7th century among the idolatrous and backward tribes of Arabia, this new religion swept with enthusiasm and force over large areas that once were Christian. Today it numbers its millions of followers across North Africa, in Palestine, Syria and Turkey, in Arabia, Persia, India and Central China, in the Dutch East Indies and the Philippine Islands.

Fundamentally the problem of Islam for the Christian church is in this fact, that coming after Christianity Islam has defeated and supplanted Christianity on its own grounds, and that Palestine, Syria, Egypt and North Africa, once Christian lands, are today overwhelmingly Moslem. It is not my purpose to discuss at length the challenge to the Christian church inherent in such a situation, but rather to point out four basic and simple facts that will enable the church at home to understand more clearly the missionary problem of Islam.

1

The problem of Islam is difficult because of the past conflicts between Christianity and Islam.

These two universal religions arose in the same part of the world and have been in contact with each other for centuries. Christianity had had six centuries of development when Islam appeared on the horizon. So close was the contact of the two religions that stories from the Old and New Testaments are found in the Koran, the sacred scriptures of Islam. Moses and Jesus are accepted by Moslems as prophets. Even explicit denials of Christian doctrine are found in the Koran, as, for example, the denial of the Trinity in Sura V, verse 77, as follows:

"They surely are infidels who say, God is the third of three, for there is no God but one God: and if they refrain not from what they say, a grievous chastisement shall light on such of them as are infidels." (Rodwell's translation.)

This closeness of contact has led to conflict.

Historically, two lines of major conflict need to be remembered for a full understanding of the problem. The first occurred when Islam, bursting forth out of Arabia after the death of its prophet, swept over the Christian lands of the Near East and North Africa, and with force, persuasion and enthusiasm converted to Islam thousands of these Oriental Christians. This phenomenal expansion even included Christian Europe in its scope, entering it through Spain and leaving its Moorish heritage there. It was only stopped in France by Charles Martel at the little known battle of Tours. But in its early onward sweep Islam was most successful in its first conflict with the early Christian church.

The second line of conflict between these two religions is better known than the first. It was the Crusades of the Christian church of Western Europe against the Moslems of the so-called Holy Lands. With the object of winning back by force the sacred places of Christianity held in the Middle Ages by the Moslem, thousands threw themselves with abandon into these expeditions, only to suffer and die in futile efforts to drive out the Moslem from Syria and Palestine.

It can thus be seen that the past history of Christianity and Islam has been marked by centuries of close contact in the Near East, accompanied by bitter controversy, bloodshed and war on a large scale. That is not true of Christianity's contacts with any other great religion. But with such an historical background it is not surprising that missionary activities to Moslems have been a difficult venture. Converts from Islam have been comparatively few, and traditional methods, successful with other religions, have not been equally successful in Islam. Dr. S. M. Zwemer said just a few years ago:

"After 33 years of work in Arabia there are not 33 converts in the whole peninsula. All North Africa, Egypt, Tripoli, Algeria, Tunis and Morocco together could not muster baptized converts to the number of 300."

In Persia and the East Indies a greater number of converts has resulted, but in the Moslem world as a whole not acceptance but resistance and indifference have been the prevailing attitudes toward Christian missions.

2

The problem of Islam is difficult because of the Moslem attitude toward religious freedom.

In addition to the difficulty arising out of past contacts and conflicts, the establishment of a Christian church in a Moslem land, or even the teaching of Christianity to Moslems in schools, runs afoul of the Moslem attitude toward religious freedom. In the West it is considered a fundamental right that a man may worship as he chooses and change his religion as he sees fit. This right of the individual to religious freedom is challenged in Islam. Legal and social difficulties face the man who wishes to leave Islam and associate himself with another religion.

"Al Kashkoul," a Cairo weekly, boisterously voices this position in its issue of January 29, 1932, stating in part:

"Under the name of education, and in the darkness of political and economic problems, and while our minds are engaged with commercial and national difficulties, the Protestant preachers attempt in secret to convert young Egyptians as if they were in savage countries. . . .

"The American University . . . is the nest of these crows and owls, it is the hole of these snakes and vipers, and the dirty place of these despised in-

sects. This university, which pretends to be a scientific institution, is merely a society of preachers who have no other work than insulting the religion of the state, the law of the nation, and even the Book of God and his faithful Prophet, in order to scare away the young men from Islam and draw them to Christianity."

We in the West with our tradition of religious liberty can hardly understand how a secular newspaper could become so feverish over a question of religious freedom. But this attitude makes exceedingly difficult the approach of the missionary and complicates the problem of Islam.

3

The problem of Islam is complicated in the Near East because of the presence of the old Oriental Christian churches.

No discussion of the contacts of Christianity and Islam can ignore the basic fact that great Oriental Christian churches were in existence in the Near East when Islam first made its appearance. Furthermore, these churches have continued to exist side by side with Islam down to the present day. These churches trace their history in unbroken line back to the early days of Christianity. For example, the Coptic Orthodox church of Egypt claims St. Mark as its founder.

No one can read of the hardships heroically faced by these ancient churches as they have met Islam for centuries without a feeling of profound admiration for their perseverance and courage. Despite great inroads made upon them and loss of members by conversion to Islam, they have bravely carried on.

The question is often asked as to why these old Oriental Christian churches have not been able to do missionary work in Islam. With such venerable and historic Christian churches already in the Moslem lands of the Near East, why has the Western church sent missionaries at all? The answer is that engulfed in Moslem communities, fighting for their lives, often defeated by Islam, these churches have not been able to launch and sustain any missionary program. They have been forced by circumstances to withdraw into and minister to their own Christian circles. In this process they have tended to fall back upon and to emphasize the historical and theological aspects of Eastern Christianity rather than to apply, practically, its principles to the relief of human need. The Westerner is struck by the adherence to ancient form and ceremony in the churches, their strict theological orthodoxy, and their emphasis on a future salvation. But he is equally amazed at their indifference to the appalling human need that exists around them, a human need that calls today for relief by a religion that cares.

The result has been that Western missionaries have been tempted to try to rejuvenate Oriental Christianity, which naturally has been often resented by these ancient churches. The two Christian churches, East and West, have not seen the problem of Islam eye to eye and have not presented a united front. This has complicated an already difficult problem as the Moslem has seen a divided Christianity.

This, however, needs to be emphasized: The ritualistic and theological form of Christianity presented by the Oriental churches has been observed by Moslems in the Near East for many centuries. It has not commended itself to them. Moslems seem to have a ritual and a theology of their own which they think is better. Western missions would do well not to follow in the train of Oriental Christianity by putting the emphasis at the same place, but seek some other approach. There exists no stronger method of commending one's beliefs to another human heart than that of meeting human need. The stronger prejudices are broken down by kind service. It was the Master's own method. He had compassion on the multitude. A type of Christianity that will set itself primarily to meet human need in Moslem lands, that will let the winning of converts and the establishment of the church be a natural result of such disinterested service rather than the primary object of the mission work, —a type of Christianity that will heal Islam's sick, open the eyes of its blind, feed its hungry, teach its uneducated, and give guidance to Moslem youth adrift in troubled seas of nationalism, science and the new freedom,—such a Christianity will commend itself even to Islam when the theological approach and the direct religious crusade will continue to defeat itself by arousing anger, irritation and dogged opposition. As long as the Moslem holds on to his complex that the missionary has only a professional interest in him, and that all the splendid service of mission schools and hospitals is merely bait to catch him on the Protestant hook, just that long will the problem of Islam remain unsolved.

4

Education is a powerful force in solving the problem of Islam.

For centuries Islam has been almost impervious to change. While change is not necessarily progress, yet without change progress is impossible. So Islam stood as a great unchanging barrier, adamant not only to Western missionary, but to everything else Western as well. Today it is generally conceded that the old Islam is in mighty ferment. The upheavals in Turkey alone have been without precedent in the Moslem world.

At least three powerful forces have been at work in the old Islam, ploughing it up as never before. These sweeping forces are nationalism, scientific invention and modern education.

It is no exaggeration to say that of these forces modern education is most important, for within it are the most explosive elements to the old, unchanging Islam. The late Lord Cromer, England's distinguished representative in Egypt, foresaw this many years ago, and in his "Modern Egypt" pointed out the deep effects of European education on the young Egyptian, moving him out of his fixed and hallowed ways of thought and action.

It is not difficult to see why modern Western education has such a powerful effect. Moslem education was largely theological and literary in character. Its curriculum stressed the memorization of the sacred Koran, the mastery of the Arabic language, a knowledge of Islamic law and Arab history. Thou-

sands of American tourists have seen this education being imparted as they have visited the famous old Azhar in Cairo. There, amidst picturesque surroundings and in the same manner that was followed in the European universities of the Middle Ages, they have seen the students sitting on the floor around a teacher while he indoctrinated them in the mysteries of this classic but limited curriculum. Those who went out from such education were experts in the things of Islam, but as a consequence know little of the history and achievements of the vast non-Moslem world.

In contrast to this restricted curriculum, imagine the effect on the Moslem student who in a government or mission school finds himself face to face with the thought-provoking subjects of a modern curriculum! Here he faces the dynamic forces contained in chemistry, physics, biology, the social sciences and foreign languages. The result of such study often is to the Moslem, as to the Western student also, destructive of his traditional and inadequate religious beliefs. A city like Cairo is filled with men made more liberal and less bigoted in their outlook by modern education. Such men are like leaven, and in their multiplication lies the hope of continued change and progress, without which the day of toleration and religious freedom will never dawn.

Two Observations

In conclusion, two observations may well be made. The first is that Christianity cannot escape relationships with Islam. Even if past historical events did not compel future contacts, the fact that both religions claim universality would ultimately bring them into contact. But there is no necessity for these contacts to become conflicts. If the spirit of Christ permeates Western Christianity the church will undertake a crusade of disinterested kindness, service and relief of human need in the name of Christ.

The second observation is that if this analysis of the problem of Islam is sound, if historical conflicts have obscured the spirit of Christ to the Moslem, if his own denial of religious freedom obstructs even the teaching of another religion to a Moslem, if the Oriental Christian churches complicate the missionary problem, and if modern education is one of the most powerful forces operating in Islam today, then Western Christianity can find no stronger agency for carrying its message of service to appalling human need than through the Christian school, college and university. Such institutions as Robert College and Women's College in Constantinople, International College at Smyrna, the American University of Beirut, the American College at Teheran, Assiut College, the Cairo Girls College, the American University at Cairo, and others scattered throughout the length and breadth of Islam are strategic institutions in the present changing Moslem world.

The Habit of Faith

Rev. Oscar MacMillan Buck, D.D., Drew University, Madison, N. J.

And now abideth faith, hope, and love, these three! 1 Corinthians 13. 13.

These constitute the blessed trinity of Christian living: the abiding of faith, which is the habit of faith; the abiding of hope, which is the habit of hope; and the abiding of love, which is the habit of love. And what is faith? It is receiving from God. And what is hope? It is looking at God. And what is love? It is working with God.

The habit of faith is the art of the open hand and the open mind and the open heart. It is the recognition that we are dealing with a giving God; not Santa Claus, but the God and Father of our Lord Jesus Christ. The giving God is understood by looking at the giving Christ. As Christ gave, so God gives. And it is the giving Christ who blesses the emptied hand, the emptied mind, and the emptied heart. Fortunate are the poor, he says; fortunate are the mournful; fortunate are the meek; fortunate are the persecuted; fortunate are those who recognize their need, and thus make ready for the lavish giving of God! And so Christ asks men and women:

"What is it that you would have? What is your expectancy? According to your expectancy it is always done unto you. The expectant only are satisfied. Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you!"

What a difference it makes when a human life discovers the giving God and explores that giving!

"Let us suppose a man to think of God in terms of Christ; to be convinced, that is, that God has a sublime purpose, is absolutely reliable, wholly loving! Suppose further that he were to allow that vision to work in his subconscious mind! Should we not expect such a one to achieve enhancement of vitality, conquest of temptation, superiority to pain, triumph over circumstances? For him vision would be translated into power."

This is the modern way of putting the words of the New Testament: "This is the victory that overcomes the world, even our faith!"

Faith is a habit, faith is an art, faith is the thrill of receiving, faith is vitality, faith is the victory that overcomes the world!

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky
No higher than the soul is high;

The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two
And let the face of God shine through.

But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat, the sky
Will close in on him by and by!

I will place no value on anything I have or may possess except in its relation to the kingdom of God.—David Livingstone.

November 6, 1932
The Christian and World Peace

Psalm 72. 9–17; Ephesians 2. 13–19

Psalm 72. Messiah's reign.

Psalm 72 pictures a righteous king and a righteous kingdom. While a historic king may have been in the psalmist's imagination,—David, Solomon, Hezekiah, it has been thought,—his vision obviously passes beyond any Hebrew ruler to the traditional hope of his nation, the Messiah. The type merges into the antitype. The psalm is therefore Messianic as to his personal and political qualities and as to his kingdom in its characteristics, its perpetuity, its universality, and its geographical extent.

In this sense the psalm is prophetic, all in the future. In some translations it is cast into the form of prayer, the "Shalls" being replaced by "Mays."

It is addressed to God as a prayer or pious ode, recognizing God as supreme ruler over any earthly king.

The whole background of the reign is peace, world peace, everlasting peace, though the word peace occurs only in verses 3 and 7. Else how could the kingdom enjoy such justice, such prosperity, such unrivalled felicity? Nature is traversed to find beautiful figures of speech to set forth the national prosperity and magnificence.

The prophecies were not fulfilled in any historic king. Earth's golden age will be fulfilled only when Messiah returns to reign on earth and the ultimate rule of God is established and obeyed.

Do we believe that God has a glorious future for the world in his Son Jesus Christ? Then read this psalm of hope with Christ in mind! It will clear the believer's vision and establish his faith.

Ephesians 2. 13–19. Christ our peace.

Paul is writing to Gentile converts, "foreigners" to the Jews, and in chapter 2 he unfolds God's plan of Gentile salvation. Verses 1–12 tell what the Ephesian believers used to be in relation to God and his Chosen People. Verse 13 begins a contrast,—"But now in Christ Jesus. . . ." Christ Jesus changed everything by his shed blood.

The story of peace is told here in three references.

He is our peace, 14, 15a.

He has made Jew and Gentile into one body, the church, a group relation here rather than individual salvation. He broke down the middle wall of partition that existed in the Temple excluding Gentiles from going further in under pain of death: symbolic of barriers of prejudice and hatred between races which Christ breaks down. He also fulfilled and abolished in his sacrificial death the exclusive Mosaic system.

He made peace, 15b, 16.

He made in himself one new man of Jew and Gentile. Not merely a better man, not the old man patched up, but a new man, a Christ-man, with an inward and vital oneness, namely, Christ likeness. Reconciled unto God in a Christian unity.

He preached peace, 17.

Gracious results of all this are access by one Spirit (the Holy Spirit), or one spirit (disposition), to God the Father, and a changed relationship,—all on an equal standing before God as saints and members of his household.

How promote world peace?

According to this passage there is only one sure way. Sin is the trouble-maker at the bottom of individual and national ambition and self-seeking. Can political or humanitarian efforts ever hope to wipe out sin? No. God over all is a moral ruler. His peace plan between man and man as well as between man and God was achieved in the work of his Son. Only as men of any race or nation accept Jesus Christ as Saviour and Lord do they become one. Hatred and hostility cease when he is received as Lord of all.

Here is the place and value of the preaching of the gospel in the effort to achieve world peace! Christianity proclaims one God and Father in Christ, one spirit (Christlikeness), one brotherhood in Christ of love and good will: in a word, peace with God and peace among men.

Do Christian missions enjoy adequate recognition of their place in the pursuit of world peace?

Golden Memory Text—Blessed are the peacemakers, for they shall be called the children of God! Matthew 5. 9.

November 13, 1932
Making a Living

Amos 5. 11–15; Luke 19. 16–23

The ideas and circumstances of "making a living" in Bible lands in Bible times were so different from our ideas and circumstances today that about all we can do is try to derive from the lesson passages any principles, positive or negative, that reveal God's will.

Amos denounces social evils, 5. 11–15.

Social conditions are rotten in the northern kingdom of Israel. Amos is sent to arouse their conscience. He personifies a gospel of social righteousness that is quite modern. He denounces perversions of justice, oppression of the poor and weak, iniquities of various kinds on the part of rich and official persons. "It is a time when the prudent make no protest, so evil is the time!" (Moffatt.)

Amos says the wicked rich shall not enjoy their ill-gotten wealth, 11.

He exhorts them to moral choice 14, 15. "Seek good, . . . love good!" "Seek not evil, . . . hate evil!" It is not enough to shun evil,—we must hate it. It is not enough to seek good,—we must love it. Conduct must be rooted in moral passion. Both attitudes are necessary to live right. This done, Amos holds out possibility of the presence and pity of the Lord.

"Good" in the Old Testament has an ethical as well as religious content. Moffatt translates it "honesty."

The same abuses are rife today, more or less, in our cities: and the mass of citizens are inert, they submit without protest or action.

Would that some Amos should appear and arouse the religious consciousness and the conscience of our nation!

Stewardship and Rewards, Luke 19. 16–23.

Our Lord had reasons for speaking the Parable of the Pounds (or better, of the Ten Servants). He wished to correct the erroneous expectation of the people of the immediate showing forth of the kingdom of God at Jerusalem (11) by indicating his departure for a time, and his return (12).

This nobleman gives certain servants (slaves) some capital wherewith to trade in the interval until his return, when he asks for an accounting, and rewards or condemns accordingly.

Each servant receives the same amount. He has the same opportunity to trade with it. He is responsible to trade. He will be held accountable for

results. Their faithfulness and success in trading are seen in the different returns received.

Our lesson verses cover the accounting of three of the ten servants.

The first man announces his success in brief, modest terms; indeed, he does not even mention himself or his efforts.

The second man is not so successful.

The other man proves to be a defaulter. He is honest, but lacks nerve. As a result he is indolent, because he uses his sweat-cloth to wrap up the pound. The nobleman judges him to be "wicked" as well as lazy and lacking in business enterprise. Even though he would not go to work, he said he should have loaned the money and turned over the interest to him.

Rewards depended on the use made of capital. No mention is made of individual ability, or lucky strikes, or favorable conditions of trade.

The primary teaching of the parable is:

Lord Jesus is the nobleman. He has gone away to receive his kingdom, and will return. During this interval (in which we live,) he has endowed servants of his, and commanded them to use the endowment. Upon his return the servants will be called to account. Commendation and reward will be according to faithful service and measure of success. The nature of the reward will be authority in service. Unfaithfulness will be without excuse. Defiance and hostility on the part of some will not prevent our Lord's receiving his kingdom, and will be judged at his coming.

When our opportunities are the same, greater faithfulness will receive greater reward.

Money represents life, and must be invested with a sense of responsibility and accountability.

No gift is too small to use and account for.

Use should develop the smallest gift.

Empty lives, though honest, are not pleasing to God.

Golden Memory Text—Not slothful in business! Romans 12. 11.

November 20, 1932
Stewardship of Money

Deuteronomy 8. 11–14, 18; 2 Corinthians 9. 6–15

Deuteronomy 8. 11–18. God the source of all wealth.

Read the whole of chapter 8! It contains warnings and exhortations. Verses 1 and 2 give the key thoughts,—obedience and remembrance. See how often these occur in the chapter!

At verse 7 Moses speaks in glowing terms of the Promised Land, into which the nation will presently be entering: a land abundant in water supply, agricultural produce, fruit, minerals, with food aplenty.

At verse 11 comes warning against forgetfulness of God the giver of these bounties, which would be manifested (first) in not keeping his commands, (further) in heart-pride, and (thirdly) in self-esteem. As so frequently in the Old Testament, the majesty and might and favor of God in delivering them from Egyptian slavery and in their safe conduct through the wilderness period are recalled.

Warning is again given (18) that they remember God as the source of their power to acquire wealth. It is literally true. He created the soil and all other material that is the basis of wealth. It is still God's: man has only a transient use of it.

Men are still apt to trust in their riches, to pride themselves upon their own ability, forgetting that without God's blessing or permissive will they might be undone. It is disastrous to forget God, to leave him out of count. Success and prosperity are attended with more danger than failure. Adversity drives a man to God. The present depression has recalled many a man to his relation to God. God's plan of one's life will be vindicated by life experience.

2 Corinthians 9. 6–15. The spirit of giving.

Chapters 8 and 9 have to do with Paul's collection from the Gentile churches he has founded for the needy believers in Jerusalem. Read the chapters in Moffatt's translation!

In order to encourage and stimulate the church at Corinth Paul applies in 9. 6–15 the law of harvest to the Christian life. Giving is like seed-sowing. It is not waste, it is not throwing money away, it is an investment. There is a return, scant or bountiful according to the measure of one's giving. Will your harvest be large or small?

Every man—it is a privilege belonging to every believer,—should give purposefully and from the heart. Not with a feeling of regret, reluctance, sorrow, nor from a sense of duty, compulsion. God loves one who is glad to give.

Many of the verses sound like mottoes, and should be memorized. Paul says that generous gifts will enrich the lives of the donors; God will increase the resources of the cheerful giver; the gifts will bear fruit in the lives of the beneficiaries; and will call forth thanksgiving because of the manifestation of Christian sympathy, faith, and loyalty to Christ.

And before closing his exhortation Paul's mind turns to Christ, and in a burst of praise he sees Christ as the gift of God, indescribable in his preciousness and glories!

Golden Memory Text—Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth! Luke 12. 15.

November 27, 1932
Stewardship of Life

Mark 1. 16–20; Acts 26. 12–19

Stewardship of money and possessions is a familiar idea and practice. In current church use of the word, however, all life is regarded as a trust from God, —one's time, one's abilities, one's entire self.

The men in our lesson all devoted their lives to Christian service. This is the highest expression of stewardship.

Mark 1. 16–20. First four disciples called.

What did Christ's call to follow mean to these men? Who were they?

They were not strangers to Lord Jesus. They were originally disciples of John the Baptist, who pointed them to Jesus as the Lamb of God. Presently they accepted him as the Messiah (John 1. 35–41). Thereupon they became disciples of Jesus. They did not, however, leave their regular avocations: nor are we all expected to do so when we receive Christ as our Saviour.

At this time our Lord calls them to service, to join him in a special group of disciples—later called apostles,—with a view to assisting in his ministry, learning his teachings and methods, succeeding him when his work was done, etc.

Today Christ's call means a spiritual following,—taking Jesus as Saviour and Lord, accepting his teaching, following his methods, manifesting his spirit toward God and man, walking in his steps, saying and doing what we think Christ would do if he were in our place at the moment. And for some it means leav-

ing all for Christ's service. There is no lack of "calls." The needs of the world constitute an urgent call. The heathen are literally calling. The home and foreign missionary boards are calling. Indeed, a believer must rather explain why he holds back from life service for Christ.

Acts 26. 12–19. Paul's conversion and commission.

The setting of these verses is given in 25. 23. It was doubtless the most aristocratic audience Paul ever addressed. Festus the Roman procurator states the situation, and King Agrippa tells Paul to go ahead.

The address that follows is recognized as one of the noblest passages in the Bible. Paul is now about 60 years old, and he rises to unequalled heights of eloquence and power. It is not so much a refutation of charges made against him, nor a personal defence, as a statement of his religious experiences,—his early life, his persecuting zeal, his conversion and commission by the risen and living Christ, and his consecration to the work of the gospel ministry. His conversion is still vivid in all its details though it happened 25 or 30 years before. Paul speaks with a sense of happy freedom before Agrippa.

Apparently Paul was free to say yes or no to the call of Christ. Few decisions in human history were more momentous than this.

It made Paul a city missionary, a home missionary, and a foreign missionary (20).

It was an unbroken obedience, not in his own strength, but by help received from God (22). "Continue" is a great word in Christian life and service.

God has a life plan for each one of us, and a life work. How may we best live, then, as God's stewards?

To have a vision is not enough; one must obey the vision.

Golden Memory Text—They . . . first gave their own selves to the Lord. 2 Corinthians 8. 5.

CHRISTIAN ENDEAVOR TOPICS—NOVEMBER, 1932

Mrs. Ida Q. Moulton

What Are the Effects of Military Training in Schools?

James 4. 1–10. November 6, 1932

"In time of peace prepare for war" has become a national slogan. Comments Mrs. Lucia Ames Mead:

"Certainly prepare for war if war is what you want, for we usually get what we prepare for! But I say, if we want to abolish war, in time of peace prepare for more peace!"

All this training and preparation for war is what Chesterton calls "the international irritant." If nations only fought when they could not bring about peace by any other method, preparations for war would become nil, and military training unnecessary.

"Ez fer war, I call it murder,
There you have it plain and flat;
I don't want to go no furder
Than my Testyment fer that!"
—James Russell Lowell.

* * *

A native pastor in India once said to a distinguished visitor from America:

"You know, the educated people of India look upon Christianity as a warring, blood-spilling religion."

That is the effect that wars between so-called Christian nations and the constant and continuous preparation for war have on the minds of many Oriental people. Also, it is a well-known fact that our missionaries are often seriously handicapped in preaching the good news of love and peace and good will when the nations from which they come send soldiers and gunboats to protect them.—Rev. J. L. Moulton, India.

* * *

M—ilitary training is learning how to beat plowshares into swords and pruning-hooks into shields;

I—thank God that I am not one of those who can look upon preparations for war either in or out of our schools with composure;

L—ove is the first great emotion that reproduces itself in the heart of a child. Why supplant that with the seeds of race antagonisms and lust for power through military training?

I—nternational peace and the spirit of brotherhood are seriously affected by the militarism of supposedly Christian nations;

T—rue strength is spiritual. Why foster the illusion that military power means strength?

A—rmaments of war clothe war with glory, whereas as we all know it is sordid and inhuman;

R—oman soldiers suffered imprisonment and martyrdom for refusing to serve in the army after they became Christians;

"**I**—f you wish a fire, put a match at the dry end of a stick" is an old proverb. Military training is drying the stick of war so that it will light easily;

S—chools are to mould the thoughts of the young according to the teaching given. Then why mould them in war uniform, with swords and guns?

M—ilitarist business is to create and foster the war spirit, which develops fear and suspicion,—and our schools are being used for that purpose!

Good and Evil in Newspapers

Acts 8. 30; Philippians 4. 8. November 13, 1932

A newspaper is a living thing, a friend and companion to its regular readers. Our association with such newspapers is formed with definite ends in view: for our self-advancement in knowledge of important news of the day; to enjoy and be benefited by reading good floating literature on various subjects each day and at our convenience; to read of the experience of wise and unwise people; to take notice of their errors and wisdom, and the results that follow in their wake; and through this medium of the daily newspaper we certainly must find ourselves advancing in personal knowledge and intelligence in so many directions that our benefits cannot well be enumerated.

* * *

It was reported in a newspaper that a Western highway was being paved with gold. This was literally true in a sense, but a relatively insignificant bit of news, since the amount of gold in the rock used for paving is too small profitably to be separated out. It averages about $5 a ton. It does not mean that the highway is solid gold, or even gold-plated. Thus a paper can utterly misrepresent the truth by a statement that is a near-truth.

N—ewspapers are news-papers, that is, papers containing news. In other words, they live up to their name: they give the news, regardless of whom it may favor. In doing this and only by doing this can a newspaper survive;

E—xplain to children, for they will read the paper, that newspapers report crimes partly as a warning to others and partly as a public protection;

W—ithout newspapers modern civilization would stagnate. They render an unparalleled service, that of supplying the news of the world to every interested person daily at a negligible cost;

S—elect newspapers with definite personal objects in view! We select our companions according to the qualities we admire in them;

P—ictures of weak-minded youth desiring notoriety, who commit crime to get their pictures in the paper, have a bad effect;

A—nalyze your reading of the daily paper! To what page do you turn first? What features particularly interest you and claim the larger part of your reading time? How greatly are you influenced by the newspaper?

P—romotion of any private interest contrary to the general welfare, for whatever reason, is not compatible with honest journalism;

E—vil news rides post, while good news baits.—Milton.

R—eporters sometimes write up an interview with a person, putting into his mouth things he never said. That is evil!

S—o long as we have big, black headlines giving details of a murder, it will only serve other weak minds with new thoughts and more cunning. This is evil!

Our Blessings

Psalm 145. November 20, 1932

Said Satan to godly Billy Bray, whom he found in a potato field, surrounded by a meager yield of potatoes:

"There, Billy Bray, isn't that a poor crop for serving your heavenly Father the way you have all this year? Just look at those small potatoes! How few there are!"

"Ah, Satan," said Billy, "at it again, talking against my heavenly Father and the way he's blessed me! Praise his name, when I served you I didn't get any potatoes at all!"

* * *

As fire can die from an excess of fuel as well as a lack of it, so a multitude of life's blessings stifle the soul when we forget the giver.

"If daily benefits are mine,
Lord, let my daily praise be thine!"

* * *

With some there exists a need of cultivating the art of thanksgiving. Be thankful if you have this art!

A famous scientist visited a great exhibition of pictures, and on leaving remarked:

"That is the finest collection of picture-frames I have ever seen!"

Whatever the paintings said to others, they had no message for him. To be pitied is the one who sees not in God's blessings a personal message.

* * *

Dr. Charles M. Sheldon says: "When I get to mulling life over I begin to be thankful that I was not born blind or crippled. I begin to feel grateful that I was not brought up in an awful famine district in China or the burning wastes of India. I have also missed the experience of that group of humans who carry about with them the ostracism of crime, and that other group that goes down into the hell of hate and ill will toward others."

* * *

The incident of the man who consulted a real estate man for a write-up of the property he wanted to sell, well illustrates the attitude of some toward their blessings. When the agent submitted his description of the property to its owner he exclaimed:

"Read that again!"

After the second reading the owner said:

"I don't think I'll sell! I've been looking for that kind of a place all my life, but until you read that description I didn't know I had it. No, I won't sell now!"

If we could only see our own blessings and privileges as others see them, would it not add to our contentment with our lot?

To What Extent Is Our Church the Result of Missionary Effort?

1 Corinthians 4. 6–16. November 27, 1932

In a place in West Virginia there stood for many years a little log church with a square opening cut through the ceiling to form a balcony, and with benches for pews, with hand-made pegs stuck in them for legs. How many of the worshipers in the modern up-to-date church that now stands on the site of the log church do you think ever call to remembrance the debt they owe to those pioneers who built the log church? The tendency is to forget poor beginnings. Even churches named for the apostles and early pioneers do not often think of being indebted to them for the foundations upon which the churches rest.

* * *

Unofficial missionaries the church builders were in the olden days. Can you not visualize them in the train of wagons, filled with people going home from church in the dark after attending the third Sabbath Day preaching service, carrying upon the axle beneath the wagon, or fastened upon the dashboard, a lantern not alone to light their own way to safety, but to light others also? Truly they built and lighted and led better than they knew! They achieved a faith able to rise above facts and to carry off a spiritual victory.

* * *

Churches are
—blind that do not open their minds to the needs of 20th century youth;
—lame that do not stand on the creed to which they have subscribed, unless convinced the creed is wrong;
—sick that have lost the courage of their founders;
—poor that have lost their sense of gratitude to its older members who financed it in its early struggles;
—hopeless that will not hope, and faithless that will not believe, the best is yet to be;
—dead that are not trying to live.

* * *

Think of this! In America there are said to be 10,000 villages without churches and 30,000 villages without resident pastors: which leaves millions of children without religious instruction, many of them with the spirit of the little girl, who, when told of the place to which the family was soon to move, said in her prayer:

"O God, we are going to ———. There is no Sunday school there. Goodbye, God!"—R. P. Anderson.

TUESDAY, 1st. *You hath he quickened who were dead in trespasses and sins. Ephesians 2. 1.*

All through this day, O Lord, let me touch as many lives as possible for thee: and every life I touch do thou by thy Holy Spirit quicken, whether through the word I speak, the prayer I breathe, or the life I live! In the name of the Lord Jesus.—Sir Thomas Browne.

WEDNESDAY, 2nd. *The Lord is nigh to all that call upon him, to all that call upon him in truth. Psalm 145. 18.*

Don't pray for that which you are not willing to receive if God gives it!—Robert E. Speer.

THURSDAY, 3rd. *For he was a good man, and full of the Holy Ghost and of faith. Acts 11. 24.*

The soul that receives the Holy Spirit in all his fulness shall find the providence of God keeping pace with his inward blessing; and the grace that we have experienced in our heart will reflect itself in all our outward life.—A. B. Simpson.

FRIDAY, 4th. *Take my yoke upon you and learn of me! Matthew 11. 29.*

To be yoked with Christ and to be willing to follow his leading is to have the benefit of divine guidance. How great is this privilege! Most of our troubles are the fruit of our own folly and sin in trying to guide ourselves and choosing our own way.

SATURDAY, 5th. *He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8. 32.*

"How shall he not with him?" I would not care for anything without him. He is the soul of every sacrifice, the fragrance of every fruit. O blessed Jesus, somehow thou art a part of everything to the believing soul.—C. A. Fox.

SUNDAY, 6th. *What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's! 1 Corinthians 6. 19, 20.*

Did you, my Christian reader, ever realize the conception that you are absolutely Christ's? You may not own it. You may not live beneath its power. Nay, you may seek to cast the thought aside. All this you may do: and yet, in spite of all, you are as much Christ's property as any slave would be the chattel of the man who paid down the price on the market.—F. B. Meyer.

MONDAY, 7th. *Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me! Acts 1. 8.*

As Jesus Christ passes through the earth, even though it be by the instrumentality of imperfect disciples, race after race pauses in its work and worship, looks up, sees him, draws nearer, listens, worships, and turns from all the past to follow him.—H. H. Montgomery.

TUESDAY, 8th. *Being made perfect he became the author of eternal salvation unto all them that obey him.—Hebrews 5. 9.*

There are types of emotional and sentimental religion that have a great deal more to say about love than obedience. The test of the reality of Christian love is first obedience, then lowliness. All that which indulges in emotion and forgets obedience and practical service is spurious; it is not of the Holy Spirit, but of the flesh.

WEDNESDAY, 9th. *Lord, teach us to pray! Luke 11. 1.*

Each one should ask himself some questions about prayer during these days of bewilderment. Do I pray daily? Are my prayers selfish? What are the burdens and concerns of my prayers?

THURSDAY, 10th. *Then he called his twelve disciples together and gave them power and authority over all devils and to cure diseases. Luke 9. 1.*

He gave power and authority to the Twelve, says the Gospel; not merely to the most spiritual and enlightened. It does not appear that the majority were very spiritual or very enlightened, but they were free from the introspective weakness which perpetually strokes its own imperfections and makes of them a reason for its deprecating reluctance to serve. The Twelve must have felt odd when they were sent out alone to teach and heal; but they went with hope and they came back with joy.—Evelyn Underhill.

FRIDAY, 11th. *And now, little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming! 1 John 2. 28.*

We should measure all our ways by the measure of Christ's sudden coming, and do nothing of which we would be ashamed should he suddenly appear. This is what it means, "Occupy till I come!" The Lord help us all to be faithful!

SATURDAY, 12th. *Now it came to pass as they went that he entered into a certain village; and a certain woman named Martha received him into her house. Luke 10. 38.*

See that Christ is the cornerstone in your home! Set up an altar to him! True religion, which is Christlikeness, is what makes home happy.—Alexander.

SUNDAY, 13th. *He had respect unto the recompense of the reward. Hebrews 11. 26.*

Jesus Christ will introduce his saints into the sphere of eternal rest and joy. There is a recompense of reward. The languid eye of the suffering saint is turned to no merely negative heaven. It kindles into eloquent brightness as it gazes on the inheritance incorruptible and the crown radiant with immortal glory. We have to do with the faithfulness, Christ with the crowning. Long endurance on our part will not tarnish the promised diadem.—Joseph Parker.

MONDAY, 14th. *Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? Luke 19. 23.*

We are to use the things of time in such wise that at last, through Christ's mercy, we may gain things eternal. There is a great lesson here. We are not to despise our earthly possessions, for they are held in trust. We are to make good use of all that earth affords. We are to make the world better and happier by our industry, our service, our loyalty. We are neither to despise nor neglect the temporal things, nor are we to suffer them to lead us astray. Life is a splendid responsibility. God calls us to serve him in serving our fellows.—Floyd W. Tomkins.

TUESDAY, 15th. *If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness! 1 John 1. 9.*

It is God's will that all sin should be cast out of our lives and that we should be fitted even in this life to be sons of God and companions of our Lord Jesus Christ. Our God is a forgiving God; our Christ is a redemptive Christ.

WEDNESDAY, 16th. *Give ear to my prayer, O God, and hide not thyself from my supplication! Psalm 55. 1.*

Prayer is the pull of heaven: not man trying to pull heaven down, but heaven trying to lift man up. The more we pray, the nearer to heaven do we come.

THURSDAY, 17th. *And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint! 2 Samuel 15. 15.*

Ready to seek, ready to warn,
Ready o'er souls to yearn!
Ready in life, ready in death,
Ready for his return!

FRIDAY, 18th. *Thou art not far from the kingdom of God! Mark 12. 34.*

To how many may our Lord say this very thing? There is great comfort in the word. It involves but one step, that of complete submission. Yet it is a note of solemn warning. To be "not far" merely is to be outside. It is possible that one may stay outside and never enter into the kingdom.—G. Campbell Morgan.

SATURDAY, 19th. *Thou wast slain, and hast redeemed us to God by thy blood! Revelation 5. 9.*

If the blessed life means a tender sensitiveness to sin, an abhorrence of it as loathsome, where else can that be created or sustained save in the cross of Christ?—C. H. Spurgeon.

SUNDAY, 20th. *They shall hallow my sabbaths. Ezekiel 44. 24.*

The sabbaths are the hills along the road, God's appointed places of rest, where from a higher point of vision we can look back and see how far we have come, and forward to determine the course we will go; where we can gain fresh strength for the journey. But if we insist on leveling them all to the plain, and traveling unceasingly on, is it any wonder that we grow overwearied and lose our way?—J. R. Miller.

MONDAY, 21st. *Come ye yourselves apart! Mark 6. 31.*

Let us leave this and that and the other, and from the place of sacred and restful detachment look over the entire field of life and duty, of purpose and destiny, and the fragment shall take its appointed place in the vast design, and shall no longer masquerade as an appalling and overwhelming totality!—J. H. Jowett.

TUESDAY, 22nd. *And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ! Faithful is he that calleth you, who will also do it. 1 Thessalonians 5. 23, 24, R. V.*

What a promise! One would expect to see all God's children clinging to it, claiming its fulfilment. Alas, unbelief does not know what to think of it, and but few count it their treasure and joy!—Andrew Murray.

WEDNESDAY, 23rd. *I beseech you therefore brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God! Romans 12. 1, 2.*

Extraordinary times, and we have them, demand extraordinary consecration. It is time for me to ask myself, Is there anything distinctive about my Christianity? Does my home, my church membership, my conduct in society, testify to my consecration unto God for Christ's sake who said, "For their sakes I sanctify myself"?

THURSDAY, 24th. *Consecrate yourselves today to the Lord! Exodus 32. 29.*

Consecration is that dedication of one's life to God and his will that proves faith real and clears the way for his grace to flood our souls with the life more abundant. There must be full surrender before there can be full blessedness. God admits you by the one into the other.—F. B. Meyer.

FRIDAY, 25th. *The more they afflicted them, the more they multiplied and grew. Exodus 1. 12.*

The more we are oppressed by our spiritual and temporal enemies, the more will the kingdom of God increase in and through us. And when distress and dangers oppress us most, God hastens to our aid and makes our necessity itself the means of our relief; for the ways of God are always wonderful.

SATURDAY, 26th. *If any man would come after me, let him deny himself and take up his cross and follow me! For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it. Matthew 16. 24, 25.*

Do others recognize me as a disciple of Christ? How may I improve my discipleship? Discipleship costs. Its mark is a cross. Does my discipleship cost me anything of time, money, and service?

SUNDAY, 27th. *He that converteth a sinner from the error of his way shall save a soul from death. James 5. 20.*

The church is a lighthouse, showing the way into harbor. It is a lifeboat, rescuing the lost. Why do some churches not save more than they do? Why are we not more interested in reaching broken lives?—Wilson.

MONDAY, 28th. *When I am weak, then am I strong. 2 Corinthians 12. 10.*

This weakness does not imply lack of effort. We are to do our part earnestly and lovingly, but always with a realization that without God we can do nothing. Hence the precious fellowship with him.—Floyd W. Tomkins.

TUESDAY, 29th. *He giveth power to the faint, and to them that have no might he increaseth strength. Isaiah 40. 29.*

Does your courage fail? I point you to the Son of God, whose eye is evermore gleaming upon you. His presence amongst us, and his consequent knowledge of all the circumstances which constitute our history, associated as that presence is with "exceeding great and precious promises," should inspire the saint and the church with invincible and immortal courage.—Joseph Parker.

WEDNESDAY, 30th. *Faithful is he that calleth you, who also will do it! 1 Thessalonians 5. 24.*

Child of God, beware of unbelief! It dishonors God, it robs your soul of its heritage. Let every thought of your high and holy calling wake the response, "Faithful is he that calleth you, who will also do it!" Yes, he will do it, and he will give me grace so to abide in his nearness that I can ever be under the cover of his perfect peace and of the holiness which he alone can give. O my soul, he will do it!—Andrew Murray.

Disturbers of Peace

This dark world of sin
By thronging duties pressed
Sorrows surging round
Loved ones far away
Our future all unknown
Death shadowing us and ours.

It is enough! Earth's struggles soon shall cease
And Jesus call us to heaven's perfect peace.

— E. H. Bickersteth.

President W. Douglas Mackenzie, D.D., Hartford, Conn.

DAILY MEDITATIONS ON GOD

Tuesday, 1st. God in the Bible. Genesis 1. 1; Psalm 102. 24–26

1. If we were inventing a modern title for the books which we call in English "The Bible," perhaps the best title would be "God and Man." That is the subject of this quite unparalleled book. In this fact alone, not to speak of other qualities, it is unparalleled, except where we find imitations of it from a later date.

We must remember that this book on "God and Man" is a collection of writings whose origin must be spread over a thousand years. From the days of Moses down to the year 100 A.D. the great messages of God were being received by variously inspired souls and set down to be preserved under divine providence for our instruction and inspiration.

2. We do not know exactly when the conception embodied in our Scripture passages was so fully attained by leaders of the life of Israel. Through long contests with idolatry and limited thoughts of God they were led by Jehovah's guidance to see at last that the whole universe, "the foundations of the earth" and "the heavens above," is an act of God. There is no date given. "In the beginning" is all that can be said. And he who created all is using all the processes and events of nature through all their changes. If even they perish his will outlives them all.

3. There are those who are daunted and discouraged by the thought of the eternity of God, the dependence of all on his will. There are those who think of that with deep peace and quiet rest. "In the beginning God"; and when all the story is complete it is the same God whose will is fulfilled. If it is a good will, a holy will, a will of love in the beginning and at the end, how calm and strong should be the soul whose will is one with his!

Almighty and everlasting God, creator of all, Father of our spirits, help us in this month of meditation on thee to be brought into deeper union with thyself! In Christ's name. Amen.

Wednesday, 2nd. The Existence of God. Hebrews 11. 1–6

1. It is one of the most extraordinary facts that nowhere in the Bible do we find any attempt to prove the existence of God. And yet there is no other portion of history where the certainty of his existence is made so clear as in the period between Moses and the apostles of Christ. Here you have a people who at the beginning held views like those of other Semitic tribes of that age. If the idea of a universal creator and lord of all moved vaguely in their minds (it is said by some scholars to be in the minds of all primitive peoples,) it was not clear, it was not potent, it was not the object of their religious acts.

2. And yet when we come to the age of the great prophets we have before us the loftiest conception of God. Even our modern philosophers have no doctrine of God more sublime than that of Hosea or Jeremiah, Isaiah or many a psalmist, except what we have further learned from the story of the God-man Jesus Christ.

3. The fact is that it is the prophetic description of God which convinces men's minds of his living reality more than all formal arguments. And I hold with some that the great historic arguments for his existence are most convincing when you see that they are descriptions of his nature and his relations with the universe. He, the living God, created us to be naturally aware of him, and he discloses himself to the heart that cannot resist the fact of his reality.

O Lord of our life, move our hearts by thy Spirit that we may apprehend thee as thou dost reveal thyself to us! For thy name's sake. Amen.

Thursday, 3rd. The Mystery of His Being. Job 11. 7–10; 1 Timothy 6. 13–16

1. The author of Job, likewise Isaiah and the apostle Paul, had their minds filled with the mystery of the existence and the perfection of God. Indeed, all thoughtful minds everywhere have bowed in awe before this supreme fact. All other facts that we can contemplate exist in time and space. They have their date and their position. They come into existence in relation to other things, and in due course they cease to exist in that form. Even the oldest sun once upon a time did not exist. Even the most ancient mountains some day will have ceased to be. But "even from everlasting to everlasting thou art God!"

2. One of the leading thinkers of our day has called our attention to the fact that men have always realized that they lived in the presence of one nameless and eternal mystery. The thought of it has always awakened what he calls the sense of "the numinous," the feeling of awe before that which is the origin and the support, and which contains the explanation, of all that we are and all that we can see. That one being who *must* exist if anything else is to exist, he must necessarily surpass all our efforts to explain him.

3. If this is true, then his ways must be "past finding out." That is to say, we can never expect to understand the acts of God fully, even those which must deeply concern our own interests. How Job longed to explain his dreadful woes! Even our Lord bowed in Gethsemane in the utter humility of one who faces the inexplicable and yet trusts utterly the will of the Eternal as the will of the Father.

O thou who dwellest in the mystery of thine eternal being, we bow before thee in humblest reverence; and we worship thee in the glory which exceeds our understanding! Amen.

Friday, 4th. The Purpose of God. Isaiah 46. 8–11; Romans 11. 33–36

1. When the great Hebrew prophets were led to conceive of the one living God, creator and lord of all, they realized that all history must lie open before his mind. The fountain head of the universe must have a plan, a purpose, vast as his own nature, for which all things must work together. For him there can be no accidents, no surprises, and no defeats. "My counsel shall stand, and I will do all my pleasure." If Israel be overwhelmed by a foreign tyrant, the loyal Israelites must even then have confidence in the wisdom of the Eternal.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

2. That eternal purpose of God, as it bore upon the history of mankind, was much in the thought of the great apostle Paul as it had been in the thought of the great prophet of the Exile. As he looks back over the course of God's dealings with Israel and with the Gentile world, as he conceives in a marvelous flash of insight of a day when God's mercy will embrace all men in its arms of pure love, he either bows his head in the lowly worship of the verses before us, or, we may say with equal likelihood, he leaps to his feet and shouts them at the defiant heavens.

3. For it is when we are most baffled by the terrible experiences of life, its bitter woes, its entangling perplexities, its hard brutalities, that we are nearest to the peace of God. Then we must go mad or we must see into the fact that there must be a glorious outcome from it all. If God be God the final result must be divine, it must be worthy of him whose eternal purpose it shall fulfil. For us with the cross and resurrection in the scope of our mind and faith it must be Paul's triumphant cry. It is in all these "musts," these necessities of fact and thought, that we find our freedom and our peace.

O God, origin and end of all thy creation, behold us in our littleness and weakness and fear, and give us confidence that thy purpose cannot fail! For Christ's sake. Amen.

Saturday, 5th. Maker of Heaven and Earth. Genesis 1. 1–8

1. In this majestic picture of the creative acts of God we have one of the greatest evidences of inspiration of which the Bible is so full. All the surrounding peoples had their accounts of creation, and in those regions from which Abraham came there were lofty mythologies which attempted to set forth in pictorial language the origin of the universe. As one scholar remarks, the Babylonian and the Genesis "narratives agree in their general outline and reflect the same primitive scientific ideas, but it does not require a very careful reading to show that in spirit and in conception of the divine they are widely separated." In fact, the mythologies describe the gods as being themselves created, while in Genesis it is the eternal God who is creator of all.

2. The story in Genesis begins with a something described as chaos which already existed, when God said, "Light be!" and light was. It goes on to assert that the heavens and the earth as they appear before our human gaze were produced by the same creative word. It is not said that God made them out of nothing. That idea is nowhere asserted in the Bible. Even Hebrews 11.3, "What is seen hath not been made of things which appear," means that "the worlds (or ages) have been framed" out of material which we do not see with our eyes.

3. How grand is the idea here given to the world for the first time of a God, personal and eternal, from whose power as a spiritual being all things that exist in all ages have arisen, even as a word goes forth from a man and becomes a reality and a power in the lives of others! To think of God as thus commanding existence brings us to an act of humble faith in his will of grace toward even ourselves.

Humble us, O Lord, as we bow in this act of adoration and of dedication to that will which rules the universe and our hearts in Christ! Amen.

Sunday, 6th. Creator of Man. Genesis 1. 26–31

1. Nothing in all the literature of the world, nothing in the highest philosophies of India or of Greece, nothing in the majestic mythologies of Babylonia or of Egypt, ever conceived of man as this sublime passage sets him before us. He is the climax of the vast creative process whose successive stages have been set forth without any attempt at scientific detail in the preceding verses. The original "earth" has been reduced to order that on its surface there might appear the glories of nature and the infinite variety of animal life. And the whole has been as a stage prepared for the appearance of man and the drama of his career.

2. It is recognized that he who "framed the ages" (Hebrews 11. 3) did in producing human nature lift "the dust of earth (Genesis 2.7)"—to use the language of another picture of the same event,—to a new and lofty level of existence. Here is a being who is set over the rest of creation, as all the world realized as soon as reflection began. But how much more do we realize it who see the whole surface of the earth being domesticated to the use of man, and the furthest stars yielding their secrets to his inquiring mind!

3. But this being in his earliest life is pictured as capable of communion with God. From the first his nature is that of a religious, because he is a reflective being. He can hear the voice of God and speak with him. No wonder the inspired prophetic poet says at this climax, "And God saw everything that he had made, and behold, it was *very* good!"

Let us use in adoration the words of the magnificent psalm of creation, Psalm 104:

"Let Jehovah rejoice in his works . . . I will sing unto Jehovah as long as I live. I will sing praise to my God while I have any being."

Monday, 7th. The Living God, or Idols. Isaiah 40. 21–26; Acts 17. 22–25

1. The ancient prophet addressing Israel in exile among a mighty pagan people, and Paul addressing the pagan philosophers of Athens, are both dealing with the fact of idolatry and the fact of the living God. Openly the prophet pours scorn upon the miserable conceptions that inspire idol worship when compared with the reality and transcendent majesty of the living God. Mightier than the mightiest forces you can think of, more glorious than the glory of the heavens, the supreme ruler of heavenly existences and human potentates, who can think of worshiping him in a manufactured image, even if it be decorated with gold and silver?

2. Paul must have remembered this passage when on Mars Hill he addressed men who had given up idol worship except as a social custom, and who expressed their yearning and despair by erecting an altar without an image: "To an unknown God." The pathos of it wrung his soul, and with great power he declared to them the nature and the claims on them of the real God of the universe and of mankind.

3. There are multitudes in our world today who are in the position of these Athenian philosophers. They call themselves agnostics or humanists or advocates of "the religion within all religions," according to their varied tastes; having no hope and without God in the world. In their hearts they worship the unknown God, but they resent submission to any message about the God who has made known his will. They want a religion without a theocracy, which is a contradiction in terms.

O thou who art master of the human soul by thy Spirit and through thy gospel, we beseech thee to reveal thyself to us more fully, and to all our fellow men! In Christ's name. Amen.

Tuesday, 8th. God of Human Nature. Psalm 8; Matthew 6. 26, 30

1. There are those who do not realize that if there be an intelligent will which has created and sustains the natural universe (and there must be, or we must cease to think rationally,) the same intelligent will has created and is dealing continuously with human nature. I have seen a man admit the former fact and drop the conversation when the latter fact was referred to as obvious in the same degree. That is the fact which the psalmist was willing to face with wonder and awe and joy. He whose glory is above the heavens has visited the sons of men!

2. Our Lord insists that men shall think of the second fact as frankly as they do face the first. If God deals with nature, the birds of the air, the grass of the field, he must be dealing also with the sons of men. How ridiculous, how irrational, how impious to admit that nature is under some providence which alone accounts for its order, majesty and beauty, and to ignore the conclusion that the same will is over the life and destiny of man! Jesus Christ could not understand how men could not see that fact and therefore did not live in faith toward their supreme Father.

3. Too many people of our day, too many men of letters, leaders in art and science, are living this orphaned life on which Jesus looked with such pity. For men are orphan souls if they have the capacity to conceive of all this and yet either stifle the desire to live on it or in the name of reason or self-expression or some other excuse fling away the chance of being at home, thoroughly at home, here and now with their God and Father.

O soul of mine, art thou living as an orphan without faith, haunted by fear, or even content merely to live and die without God? Nay, arise and go unto thy Father!

Wednesday, 9th. The Unmeasurable God. Jeremiah 23. 23, 24: Isaiah 40. 12–15

1. Latin theologians speak of the "immensity" of God, by which they mean that he is immeasurable. In Old Testament times it was, or seemed to be, easier than it was later to think of God as holding all things in the hollow of his hand: for at that time the outer universe appeared to be of a definite extent. The heavens rolling around the earth as the center of their movements were "meted out with the span." He, then, who is above the heavens and underneath the earth must comprehend all, and be himself beyond all thought of measurement.

2. When science and philosophy arose they suggested to the minds of men that space must be infinite. And that caused real distress to those who were gifted with a strong imagination and quick emotions. Did not the idea of God seem to be shut out by this conception of something which is not God and yet must be called infinite in its own right? Can there be two infinites? But once more the mind of man is relieved of a great burden. Space, we are now told authoritatively, is not infinite. The physical universe which fills all space, vast as it is, may some day be actually measured. If as we are now told it is expanding, that only confirms the idea that it is at any one moment of a definite size.

3. When we have bowed with awe before the astounding revelation of astronomical science, we must bow with still deeper awe before him who is the creator of it all, and the ruler of all the structures and movements which it describes. Immeasurable he most truly is who is the source of all measurable things in space and time! Who can fail to reverence his name and rejoice that we can even think of him as containing all?

O Lord God, help us to turn our thoughts of thee into acts of adoration, and to have hearts that thrill to thee as science unfolds the majesty and wisdom which are thine! Amen.

Thursday, 10th. The Omnipresence of God. Psalm 139. 7–10; Jeremiah 23. 23, 24

1. The Bible nowhere uses such absolute terms as omnipresence and omniscience, and so forth. It deals with the facts for which those technical terms have been invented in later times. And it deals with them in a concrete and practical manner. For instance, this psalm was probably composed either during or after the Exile. That experience had confronted the prophets and psalmists and all deeper souls in Israel, that Jehovah is not confined to Judea and Jerusalem. If they can be moved to worship him by the rivers of Babylon, and on their return find him present to their faith and heart in the old homeland again, it must be because he is near to them everywhere.

2. In fact, space, which to us must inevitably convey the ideas of separation and distance, must mean something entirely different to the creator of space and of all the objects which fill the space he has created. His will must be equally effective everywhere, which means that his mind must be aware of and present in every fact, every event, throughout the universe. Even our own finite spiritual nature is not measurable in yards and inches, and our thought travels over the world in a flash. If, as is asserted to occur sometimes, a man can *see* something happen, say in Australia, while he is sitting in Europe or America, space exists for him in a peculiar way.

3. But all this just means that we must not think of God in terms of space at all. His omnipresence simply means that we live and move and have our being in him, that he is with us so that spirit with spirit can meet always, everywhere.

O thou Lord of all being throned afar, how near thou art to each one, how completely each one is included in thine enveloping spirit! We adore thee! Through Jesus Christ. Amen.

Friday, 11th. The Omniscience of God (1). Psalm 139. 1–4, 12, 23, 24; Romans 11. 33–36

1. The omniscience of God, that is, his knowledge of everything, is a much more difficult conception than that of his omnipresence. Our minds are more deeply perplexed by the many vital problems which it presents and which we are unable to solve. The Hebrew prophets do not dwell in the Old Testament upon those metaphysical questions which more philosophical people have raised about the relation of the mind of God to the events of time. Perhaps the only passage in the New Testament which deals with the subject deliberately, as calling for explanation, is in the three great chapters Romans 9 to 11. And they end with the verses before us in an outburst of humble adoration of him whose ways are past finding out.

2. Some people foolishly plead that they cannot believe or practise their religion with joy or comfort because "if God knows all I am going to do, why should I trouble about it?" This is a mere excuse in most cases for the evasion of duty. The fact that God does know

everything and that our lives are planned by him does not mean that we are mere machines. We must start out with our own consciousness of freedom, of responsibility. Nothing in our thought of God must be allowed to paralyze that essential fact of our nature.

3. Then when we are determined to act in the powers of which we are livingly conscious, the omnipresence of God does not become a dread, a shadow, a burden. It is a joy, a light, an inspiration. This the psalmists and prophets, the apostles, the daring heroes of the gospel, the dying martyrs, have all realized. Because God knows all they can dare all!

O thou who knowest us altogether, our only hope is in thee! We beseech thee to lead us as little children in the mysteries of the way everlasting! Through Jesus Christ our Lord. Amen.

Saturday, 12th. The Omniscience of God (2). Matthew 6. 7, 8, 31, 32; Romans 8. 28–30

1. The fact that the divine mind must know all, while it raises many philosophical problems and awakens the fears of conscience, as we have seen, is used also as a source of joy and strength. We have seen how an ancient psalmist based his prayer for guidance in the way everlasting upon Jehovah's complete knowledge of his inmost life. So does the apostle Paul boldly connect the perfect foreknowledge of all events in our personal history as a ground of sublime confidence. If we think our way calmly and steadily into the great fact and link it with the revelation of the perfect love of God, there is no limit to the strength of will which it will pour into our hearts.

2. Our Lord himself, heir and conqueror of all man's sorrows and perplexities, does not hesitate to bring this fact into our daily problems. "Your heavenly Father knoweth that ye have need of all things,"—therefore pray for them with simple childlike trust! He deprecates the mere superstitious and superficial prayers of the Gentiles, but he insists that his disciples shall speak with their Father about their most obvious needs just because that Father knows them already.

3. There are those who will say, Why should I pray if he knows my needs and calls himself my Father? The answer is, If you are a true child you will speak to him for that very reason. Because he knows all your needs you may, nay, you must learn to ask all that you sincerely and purely desire. Your life is a confident communion with your perfect and omniscient Father; and to withhold the utterance of a felt need is to withhold from him that communion of interests for which his fatherhood exists, and in which your sonship must find fulfilment.

Whate'er is good to wish, ask that of heaven:
But if for any wish thou darest not pray,
Then pray to God to cast that wish away!

Sunday, 13th. The Omnipotence of God (1). Job 9. 1–10: Isaiah 40. 21–26

1. We confess our faith in the omnipotence of God as often as we repeat the Apostles' Creed, saying, "I believe in God the Father almighty." We have recalled that one philosopher teaches that the first impression made by the bare idea of God is that of his holiness. An earlier thinker said that the primary notion in man's thought of God has always been that of power. Certain it is that for the primitive mind of man both ideas, though only dimly apprehended, were yet present and were the seeds from which many other ideas of the divine majesty sprang up in the course of an ever widening and ever deepening human experience. The Old Testament shows that the idea of the omnipotence of God was a source of immeasurable hope. It meant for Israel not only that Jehovah ruled the heavens and the earth, but that he ruled all the nations of the earth.

2. Whether it is Job facing the terrors of his individual experience, or Isaiah considering Jehovah as ruler of all nations who uses even the mighty Cyrus as the servant of his inscrutable and undefeatable purpose, the fact of the omnipotence of God is at once a humbling and an exalting fact. Humbling, because it emphasizes our complete dependence on him for our existence and all the conditions of our life. Exalting, because, if the Almighty be our Father, who or what shall make us afraid?

3. "God is our refuge and our strength," sang the ancient psalmist; and his words are winging around the world to bring a share of his infinite strength to every soul that knows the secret of winning that share. To think of the creator of this vast physical universe, of all the ages of history on our earth, to know that his almightiness is pledged to our support,—to believe, to know, to brood over that is to drink from his proffered cup of almightiness the sweet strength of a divine peace!

O thou who art power, infinite and inconceivable, through our faith in thy grace pour thy power into our souls! In Christ's name. Amen.

Monday, 14th. The Omnipotence of God (2). Romans 1. 16; 1 Corinthians 1. 18–24

1. It would be heathenish to worship mere inscrutable and irrational power. We must not conceive of the almightiness of God as if it were a mere blind force. It does not mean that God can do anything that our minds conceive of. He cannot break the laws of his own being, or commit unrighteousness in his dealings with men. Mere sheer power does not exist—even in God. It is in its essence united with wisdom and goodness and beauty and love in that eternal nature which we call God, and which is the source of all the order and glory of the universe.

2. When, therefore, we are facing some trouble, some terrible disaster to ourselves or our friends, we must avoid the temptation to say that if God had had the heart he certainly had the power to prevent it. We must not exact his power so as to think of it as apart from his character and wisdom. Only a devil has power without moral conditions. The almightiness of God is the servant of his holiness and his love, and the weapon of his wisdom. We must therefore cherish the confidence that even the harshest experiences of our race must be seen by us who believe in the divine grace not as proof that he is cruel and without ruth, but as the necessary instruments of a benign purpose beyond our understanding.

3. One part at least of the supreme purpose of God is to awaken in our souls an absolute trust in the holy love of God as our Father. That is the highest teaching of our highest authority, even Jesus Christ our Lord. It also answers to the highest achievements of our noblest human thought. If there is a rational plan for the universe, including man, no higher result of its history can be conceived by us than that we human beings in all our darkest hours should love God with all our might. His almightiness will secure that result.

Almighty and everlasting God, upon thee we cast our weakness with all our strength! Grant us an unconquerable faith in thine omnipotent love in Christ Jesus! In his name. Amen.

Tuesday, 15th. The Sovereignty of God. Psalm 113; 1 Timothy 1. 17

1. It was inevitable that the people who were taught to think of God as creator of all would learn also to see in him the supreme lord and ruler of their lives. As a matter of historical fact it was his sovereign relations with Israel, his authority as lawgiver, director and judge of their national life, that preceded their later beliefs in Jehovah as the eternal God and creator of the universe. The two ideas cannot be kept apart. Each implies the other. And he who contemplates the being from whose power and wisdom all things take their rise, must feel that his own life is under the supreme control of that sovereign will.

2. There are those in our day who attempt to deride the idea of the sovereignty of God. Some of them call themselves humanists, which may imply that humanity is sovereign of its own life, self-directing, self-sufficient, and therefore self-satisfied. They rebel indignantly at what they call a theocracy, that is, the faith that there is a God who lays down the laws of human conduct. People who accept the laws of nature, the laws of their country, of their city, of their clubs, of their profession, will not allow a God to interfere with their chosen ways of self-expression!

3. This position is most ludicrous and most pathetic. It accounts for, as well as arises from, the general spirit in our age of scepticism and moral disorder. Not for such men and women are the glorious words of Paul to Timothy, or the supreme pride and joy of our psalmist in confessing that his lord is the almighty ruler of all. The eternal lawgiver is the sovereign and supreme friend of mankind.

Lead us, O Lord, and the children of our age, to acknowledge thee as sovereign Lord and the joy of the whole earth! For thy name's sake. Amen.

Wednesday, 16th. The Will of God. Psalm 19. 7–14

1. The people referred to in our meditations on the sovereignty of God who openly rebel against the idea that God is the ruler of their lives, are in another world from the man or men who composed the 119th Psalm, or the second half of the 19th Psalm. They have an idea of the matter the exact opposite of the apostle Paul, who said that "the law is holy, and the commandment holy and righteous and good." For them the picture of a man kneeling as our Lord did and crying out with agony, "Thy will, not mine, be done!" is utterly repulsive. And naturally they will never utter the prayer which he has given to the world, "Thy will be done, as in heaven so on earth!"

2. For such minds that line of Dante's "His will is our peace," which has so deeply moved so many great minds, including that of W. E. Gladstone, has no meaning at all. They do not seem to see that if the real God who created us reveals in any manner his laws for our observance they must be the laws which are written already in our human nature. His revelation of these laws is a supreme kindness, not a tyrannical blow at our freedom. He is assisting us to recognize our true moral capacity and our glorious destiny as mirrors of his divine perfection in our characters.

3. If and when by his tender grace we discover those facts, the sheer idea of his will, which only wills our achievement of the personality for which each one of us has been created, will thrill our hearts as the hearts of all great psalmists and saints have been thrilled. There is no spiritual joy equal to that of knowing that you are fulfilling the holy and pure and blessed will of God.

Grant us, O God, Father and ruler, Saviour and friend, to behold thy will with eyes enlightened by thine own Spirit, that our spirits may be at peace! In Christ's name. Amen.

Thursday, 17th. The Righteousness of God (1). Psalm 10. 1–7

1. It has been often pointed out in modern times that the God of revelation in the Old Testament is the only God who has a fixed character. Many of the gods of the ancients were, in name at any rate, identified with this or that virtue or grace. But they were too like the mortals who worshiped them in the unperfectness and variableness of their character. It is the God of Israel who becomes gradually known through the prophets as a being of a complete and inflexible moral nature. If as the holy one he seems to dwell apart, utterly pure, remote, serene, he yet has made himself known as the righteous one.

2. Righteousness means the character that deals justly, consistently, in all things with all men. Hence the conception of God's justice is always closely connected with that of his righteousness. "Shall not the judge of all the earth do right?" said Abraham with the daring of a great faith. His ways are "true and righteous altogether," shouts a triumphant psalmist. The whole drama of Job is an inquiry into the righteousness of God in a world where he rules and where so much unrighteousness persists. Has God been unjust to Job, whom he calls a faithful servant and whom he afflicts intolerably?

3. But if Jehovah is righteous, then, as the second part of Isaiah constantly insists, he will be true to his covenant with Israel. Nay, if God's Israel fails, Israel's God will not fail. He will keep his sacred promise. Because he is true to his own word he will have mercy. His righteousness, because it is so real, becomes for this inspired prophet the source of his pardoning grace.

O thou the God of righteousness and justice, grant perfect confidence in thy faithfulness amid all trials and perplexities of our experience! In the name of Christ. Amen.

Friday, 18th. The Righteousness of God (2). Romans 3. 21–26

1. This is one of the greatest passages in the New Testament. It has been the battlefield of scholars and the inspiration of humble Christian souls from the days of Paul to our own. It was written by a man who tells us elsewhere (Philippians 3. 4–9) that the ideal of a personal righteousness had possessed his ambitious soul through all his life. And for long it seemed as if he had succeeded. But he discovered that no one can match the righteousness of God, which is the terrible demand of "the law." To believe in the righteousness of God and know what that means is to stand before a standard which is our condemnation.

2. What, then, is this new world which has opened to the men and women called Christian? How have they, with their ordinary human record of moral defeat, come to such peace and joy before the inviolable righteousness of God? The apostle answers that the righteous will of God has taken its place in history in a new way,—not in the announcement of law, but in the person and character of Christ. His character matches the character of God. He perfected righteousness when he perfected faith in the article of death on the cross. (Cf. Hebrews 13. 12.)

3. Therefore they who believe in all that, and have their hearts moved by the truth and glory of it, are righteous before God. A new age has opened for mankind, a new kind of humanity has

emerged in the story of our world. The righteous God, whose utter justice none can impugn, has now made men righteous in a way undreamed of, the way of a divine wisdom and unstained purity and eternal love.

Everlasting and all-wise, all-holy art thou even in thine acts of redemption, and all-righteous when thou pardonest our sins, through Jesus Christ our Lord! Amen.

Saturday, 19th. The Wrath of God (1). Jeremiah 23. 16–19; Matthew 18. 32–35

1. There are many people, and some of them able as well as truly Christian minds, who resent and deny the idea of the anger of God. It seems to them to be a relic of Hebrew religion which, like other things in the Old Testament, the spirit of Christ must abolish. God is love, and therefore cannot be conceived of as possessed of wrath against his children, they say. Sin is regrettable weakness, but no amount of wrongdoing can ever deserve the real anger of the perfect Father or expose the wrongdoer to eternal loss. The passages in the teachings of Jesus about the punishment of sin are either additions to or exaggerations of his actual words. So it is said by some.

2. Now we may not attribute to God some of the attitudes and fulminations which were attributed to Jehovah in Old Testament times. They belong with other crude conceptions of deity. But it is impossible to abolish from the teachings of Jesus the stern warnings which he uttered against hypocrisy and deliberate cruelty and other utmost degrees of moral corruption. If he actually used the words before us in Matthew, or those in Matthew 18. 35, and many similar reports, then he must be taken as confirming the view that the wrath of God is a reality with which we all must reckon. We all, without exception!

3. And indeed, what is the value of a love which cannot be angry? If a holy love discriminates between right and wrong, and if man has the awful capacity to identify himself completely with moral evil, there is no escape from the conclusion that such a love must utterly repudiate the soul that has made itself one with wrong. Neither the kingship of God nor his glorious fatherhood can be fully real without the will to get rid of moral iniquity.

Humble us, O Lord, when we meditate on such dread mysteries! Show us thy truth and inspire us with its love! Through Christ, the Lord of mercy. Amen.

Sunday, 20th. The Wrath of God (2). John 15. 4–7; Romans 2. 4–11

1. There are some further considerations which we ought to take account of when we think of the wrath of God. We must get rid of any idea that there is anything merely arbitrary in the judgments of God and the penalties of sin. Nor are we to think of his anger as mere passion, wreaking revenge on a weak and helpless creature who made mistakes in ignorance. We must confess that there has been much teaching, and it is still used in some communions to whip up fear, which presented these unworthy ideas as truths with which every man must reckon. God is never cruel, never unjust. His wrath is as far removed from ill-temper as his love is from lust.

2. The New Testament emphasizes over and over again that with God there is no respecter of person. He is never arbitrary either in his commands or his judgments. He does not deal with human beings on superficial grounds. He deals with them as potential members of a vast moral order which is in its nature eternal. What kind of being must he be who is worthy to live actively, permanently, with the joy of perfect harmony in such a realm, the organized kingdom, the harmonious family of the eternal Father?

3. Manifestly he must be one who has absorbed the spirit of the family, the pride and glory of that kingdom of righteous souls. It is for that family and that realm of bliss that the discipline of life goes on. The pruning of the vine is a painful process for us, but it is God's mercy that wields the knife. The outer darkness is the correlative of the universe of light; and if we choose and love and live in moral darkness, that must be our doom. It is love which defends the home and keeps the realm of light inviolate through rejection of the enemy and the shame.

All-holy art thou, and we fear to incur thy just judgment! All-loving, and we take refuge at thy cross! Amen.

Monday, 21st. The Mercy of God (1). Exodus 34. 5–9; Romans 2. 4

1. The revelation of the righteous character of God would be intolerable for the human spirit if it were not accompanied and indeed completed by the revelation of his mercy. As a matter of fact, the two aspects of the divine character are both presented in the Scriptures from the beginning as if they were necessary to one another. The same Jehovah who gave the law to Israel gave it on the basis of a covenant which was a mutual pledge of obedience on Israel's part and of protection pledged to him on God's part. Now that covenant was itself primarily a gift of the divine mercy, as the sublime passage in Exodus describes it; but its fulfilment required righteousness in Israel as there is righteousness in Jehovah. Israel must obey the righteous will of Jehovah.

2. Could anything be more complete than the language in Exodus: "Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth." It is only matched by the exquisite phrases of Psalm 103: "Who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies." It is the living, the eternal, the holy God, who might be our supreme dread, who thus is revealed as our supreme hope.

3. We, as Christian students of truth, cannot ignore the fact that in Christ the mercy of God has been realized and proved on the plane of history. "The goodness of God" referred to by Paul is his royal largesse, his immeasurable generosity in the gift of his Son, whom he delivered up for us all. That goodness is his mercy toward us in our sin and our despair.

On thee we fling our burdening woe,
O love divine, forever dear,
Content to suffer while we know,
Living and dying, thou art near!

Tuesday, 22nd. The Mercy of God (2). John 3. 16; Ephesians 2. 4–9

1. The Old Testament, as we have seen, is a prolonged commentary on the mercifulness of the righteous ruler of the universe. The prophets proclaim it, the psalmists sing it, the history of Israel illustrates it. But all that wonder of revelation, unparalleled in any other portion of human history, is caught up into a still greater glory in the New Testament. Although the word is not often used, the fact pervades the whole story from the quotation in Luke (1. 50, 54, 58, 72, 78) onward to the splendid phrase of Paul in Ephesians (2. 4), who says of God that he "is rich in mercy."

2. Mercy is a quality which cannot be explained as to its origin. It is not caused by merit, since a man cannot

deserve mercy, or purchase it. Its essence is that it deals with a man who is utterly undeserving and helpless. Our Lord teaches men to pray for the forgiveness of their Father-God as those who are morally bankrupt and cannot possibly pay their debts. Mercy can only be sheer mercy, springing from the divine heart equally with that sheer righteousness, that sheer power, which belong to his eternal nature; and which, while we know them to be real, are ever beyond our rational powers of comprehension.

3. It is when a man finds himself dependent wholly on this attitude of God toward him, this inexplicable, this undeserved, this almighty mercy, that he is moved not only to penitence, but to faith in him who is the only ultimate and irrefragable manifestation and proof of that mercy, even Jesus Christ the Son of God, the gift of God.

O Son of God, who art the complete and actual proof of God's mercy toward us, teach us both to accept that mercy and to be ourselves merciful! For thine own name's sake. Amen.

Wednesday, 23rd. The Supreme Good. Psalm 16; 1 John 3. 1–3

1. Ancient and passionate has been man's search for the summum bonum, that highest something for which human nature was created. Surely, men have reasoned in their great philosophies and cried out in their great religions, surely man was made for some glorious result! Nothing in our earthly experience as such seems to contain that perfect achievement, that noblest prize, for which our hearts feel that they were made. This does not spring from mere conceit. It is not a silly idol of the learned. No conceit, no such figment could survive the dead generations and the defeated hopes of mankind. It springs from the universal heart, and is therefore part of our nature, a condition of our being.

2. The Bible contains the revelation to the whole world of what the world as a whole, though not every individual in it, has yearned to know. Israel learned that the highest good was attained by the man who lived in the fellowship of Jehovah: "Thou art my Lord: I have no good beyond thee!" In Christ the supreme good stands clear, first, in his own life with his Father, and second, in the confident hope that we shall be like him in that great day which lies before us all.

3. "What is man's chief end?" is the first question in the Shorter Catechism. The answer is: "To glorify God and enjoy him for ever." That is the greatest question man can ask, and the most glorious answer he has ever received. For to glorify him means to give God the supreme place in my heart's life, and to see his glory in all the supreme values of our experience. And to enjoy him forever is to walk in the path of life he reveals, and to realize his presence of eternal love now and forevermore.

O God, grant that in utter sincerity we may call thee our supreme good, and cherish thee in our supreme affection! In Christ's grace. Amen.

Thursday, 24th. God is Spirit. John 4. 22–24; 1 Corinthians 2. 10–13

1. It is a long journey of the soul of man and his conception of God from the days when Moses heard the voice beside the burning bush to the day when an apostle of Christ could assert that the God and Lord of all dwells in a human heart in the spirit. And another apostle has recorded that Jesus himself made the sublime declaration to a Samaritan woman that "God is spirit." In all our language about things unseen and eternal we have to use symbolic terms. Even though primitive people may have thought that the creator of all is possessed of a body like a human body, and therefore spoke of his hands and feet and eyes, these terms, with the deepening of insight and culture, soon became used as metaphors.

2. Even this word spirit originally meant "breath," and was used of that part of a man which ceased and disappeared when he died. It thus became identified with his invisible self or personality. When therefore God is spoken of as spirit it means that he must not be conceived of in physical terms. It means, on the other hand, that he must be conceived of as a personal being who is immediately present everywhere at all times to all human beings.

3. The apostle Paul in this great passage in 1 Corinthians speaks of the spirit of God as the source of the Christian man's wisdom. But he describes, as lying behind that experienced fact, the idea that this spirit is in God himself the basis of his own divine self-knowledge. In other words, the spirit is God's very self, aware of his eternal purposes and shaping the universe in eternal wisdom. It is he who is spirit whom Jesus would have the humblest and most sinful to call their Father. To worship him in spirit and in truth is to be at the fountain of all being, drinking of the water of life.

Holy Spirit, all divine,
Dwell within this heart of mine!
Cast down every idol throne,
Reign supreme, and reign alone!

Friday, 25th. God is Life. John 1. 1–4; 5. 25–29

1. Although the direct assertion is not made that God is life, it is fully warranted by various passages, as by those cited above for our present meditation. God who gives life has life. And this life is not just another expression for goodness or spiritual experience. It is that which we mean when we speak of the living God. He from whom all the life of the unfolding universe flows into expression in space and time must be himself the living One, eternal life itself.

2. For by life modern science has taught us to think of some power, some factor of reality, which from the beginning has been at work in the universe. If an atom is not alive, though some think that it does in some sense share what we call life, yet it is part of a universe which has all the signs of life. It occupies an organic place in the world of reality which we know. Indeed, all parts of nature, as we know it through our senses, are bound together in a mysterious unity which ministers to our experience. If the life with its urge, its progressive organizing capacity, is present and active in all things, how can we avoid the conviction that God the source of all is life? It is his own eternal nature to live, and in that life to possess all the qualities of his perfection.

3. His life is the source of our life, and from him alone can we, who are free and responsible beings, receive the ability to share the glorious qualities of his life. Its purity, its wisdom, its power, its permanence, are all implied in the term "eternal life," which God, who is life, has conferred upon the children of men through Christ.

O life of life, pour in!
Expel this death of sin:
Awake true life within:
O life of life, pour in!

Saturday, 26th. God is Light. 1 John 1. 5–7; John 8. 12; 12. 35, 36

1. The story of creation in Genesis begins with the command, "Light be!" That was what seemed to be the only

possible origin of the most powerful and most beneficent object in the outer world. For light is our universal description of what is true and pure and holy and full of joy. When night is over with its uncertainty and gloom and danger,—the very home of evil,—"the sunshine of living" (Job 33. 30, Moffatt) sets us free and makes us glad.

2. As the sun in our heavens is the source of our earthly light, so we are to think of the eternal God as the sunlike source of the vast values of the spirit. The noblest of our orbs, the physical god (as it were) of our years and their harvests, of our days and their best blessings, is the worthiest symbol of the living God himself. It is from him as spirit, as life, as love, that our richest possessions come. Whatsoever things are true, and honorable, and just, and pure, and lovely, in all our human life are glorious radiations of his eternal being. God is light! In his holy love, in his perfect justice, in his faultless wisdom, in his genial kindness, he is light itself.

3. Jesus Christ loved this symbol of light. He is called the light of life and light of the world. He described true and sincere disciples as children of light, and told them, as lights in the world, to let their light shine in good works, worthy of him who is the Father. There is a future, we are assured, where this light which is God himself will shine upon all souls, and they shall shine with his divine radiance.

O light of light, shine in!
Cast out this night of sin:
Create true day within:
O light of light, shine in!

Sunday, 27th. God is Love (1). 1 John 4. 7–16

1. Many of the greatest minds have insisted that we are by the structure of our minds compelled to think of an eternal being as necessarily existing and producing all things that exist in space and time. These things are all passing events, dependent for their reality on some one infinite power; "an infinite and eternal fountain of energy, from which all things proceed," said one 19th century philosopher. Today men tell us that the creator is a mathematician because only mathematicians can understand his creation.

2. We have an equal right to say that the creator is a moralist because only the true and the good can create that kind of life which is true and good. The origin of all this truth and goodness and beauty must be himself identical with these qualities. Now the grand climax of the religion of revelation is that he is not only a mathematician, not only a moralist, but also a lover. And as men learned to call him goodness and truth and beauty, so we must call him love,—the all-inclusive name.

3. I think that to say "God is love" must mean that his whole divine nature conceives of perfection in others, of spirits that are offspring of his spirit, of lives of intelligence that choose his life as food of their existence; and further, that his whole divine nature is given to secure that ineffably glorious end. Much is to be considered ere we can hope to see even a little way into this disclosed mystery, this realized end, this eternal love that needs time and finite souls in which to fulfil itself.

O love of love, flow in!
This hateful root of sin
Pluck up, destroy within:
O love of love, flow in!

Monday, 28th. God is Love (2). Romans 5. 3–9; Galatians 2. 20

1. There are those who profess that the truth that God is love is so obvious, so glorious, so irresistible, that it needs no historic proof, even if it has had historic announcement. This is a dangerous position to take. It rests our knowledge of the greatest fact in the universe upon man's power of discovery and gift of appreciation. It is a direct contradiction of the historic Christian doctrine. The gospel, the supreme news, is quite otherwise. It asserts that we know what otherwise men never could have known, namely, that God is love, not because any genius found it out, not because we like to think so, but because on the planes of history his Son died for us. That is the central and supreme message of the New Testament, the historical, actual foundation of Christianity.

2. This is the wonder of wonders which holds men spellbound as they ponder it in all its significance. For this love seems to contradict all that the world associated with honor and dignity, and what the Greek philosophers called "magnanimity." This love deals with those who are weak, the contemptibles in human esteem; with those who are sinners, confessed sinners, morally worthless people. If you can find examples of men who died for a friend, for some one worthy of highest regard, and you reverence their example, what of him who for us while we were under condemnation by his own holy spirit yet died for us?

3. That is the proof, amazing, irrefragable, redemptive, that the God and Father of our Lord Jesus Christ would have us as his children. It is as men contemplate that supreme interpretation of the supreme events in history that they find their hearts suffused with the divine love. For God is love, and gives that fact to our knowledge and our faith.

O love eternal, fountain of our being, we would drink of thee there where out of thy heart our Christ loved us and gave himself up for us!

Tuesday, 29th. The Great Shepherd. Ezekiel 34. 11–16; Psalm 23

1. The greater prophets of Israel were well aware of the mystery which surrounds the being and the name of God. It is a silly notion which is popularized by a certain type of writer to speak of them all as always crudely and foolishly superficial in their conceptions of deity. Ezekiel's is not a superficial mind. He has his mystic experiences when his soul is swept into the infinitude of the living God, and yet he and the other great prophets and psalmists are indeed bold in their depiction of the active relations of the Eternal with the children of time.

2. Because he is God, Jehovah has a direct, immediate, personal relation with human communities and human individuals. This is not superstition. It is deep spiritual insight which has been given to them in their deep personal communion with their God. There are dangers in what is called anthropomorphism. There are even greater spiritual disasters in its complete abandonment. The Eternal has relations to men which are comparable with those which obtain in our human experience.

3. For example, when Jehovah calls himself the great shepherd of Israel, or when the psalmist says, "The Lord is my shepherd," an earthly experience is used to illustrate a real relation of the creative, directive will of God to human life. The Eternal does direct, does care for the interests of men. He created those interests. They have a meaning for him, or they could not exist. And when we speak of his care, the name shepherd, thoughtful, gentle, earnest,

(*Please turn to page 526*)

China in the Raw

One of the best-sellers of the past year has been "The Good Earth," a Chinese story by Mrs. Pearl S. Buck. It is the saga of the house of Wang, and portrays the rise of a farmer and his family to wealth and to position in a city. It features in a realistic way the sex practices of Chinese pagan farm folk, and makes raw reading, though they say it is true to life.

A new novel by Mrs. Buck continues the family story under the title "Sons." Old man Wang Lung dies and is buried in the first 20 pages. His three sons, their wives and children, carry forward the story until the third generation is over 20 years old. The eldest son is a lecherous gentleman, the second son a skinflint merchant, the third son—who furnishes most of the plot,—a soldier who as Wang the Tiger hews out his career as a petty war lord. Of all the characters in the book only two prove attractive: Pear Blossom, the old man's second concubine, a refined and self-sacrificing girl; and the hare-lipped servant of the Tiger, who is the personification of loyalty and service.

Mrs. Buck was born of missionary parents in China, and is the wife of a professor in Nanking University. She is apparently steeped in Chinese lore, and presumably her book is a realistic masterpiece of such customs and characters as appear in the story. Plain but politely told sex practices and references appear all the time. Sex-obsession would seem to be all-prevalent according to Mrs. Buck's view. The reader will get a new understanding of China.

There is not a single reference to God or Christianity in the book. Some of the third generation get Western schooling and become young revolutionists.

In the current decadent state of literature in America the realism in "Sons" may earn the acclaim of certain critics. There is dramatic power in the author's style, and the plot is sustained down to the smallest detail. It ends in the triumph of the pull-back of the land on the Tiger's only son, whom he had dreamed and shaped to succeed him as war lord, but who prefers after all his training to be a common farmer living in the original family earthen house. This seems to be Mrs. Buck's thesis,—the rise of families and their return to the land again after a few generations, characteristic of Oriental civilization.

SONS, by Pearl S. Buck. John Day Co., New York. 467 pages.

Is God a Person?

Is God a person? Most people never ask that question, but just look up to the sky and pray, "Abba, Father!" With a sure intuition true faith simply nestles in the homing love of a paternal God. But there are others, who, lacking that clear insight, mix the creator with his own creation, see nothing divine except "nature" itself, or try to deify cosmic stuff into an object of worship. It is for such that Dr. Brightman, one of the foremost protagonists in America of the view known as personalism (which goes back to the *personalismus* of Schleiermacher), writes a little meaty book dealing clearly and we believe convincingly with the personal nature of God and his relations with the world.

The first chapter deals with the Place of Personalism in Modern Philosophy, and is directed against the slavish belief that possesses so many people that all attainable truth must be found by the methods of laboratory science. The second chapter discusses the Meaning of a Personal God in Modern Life, and the third properly calls attention earnestly to the Place of Christ in the Interpretation of a Personal God. Jesus is described as a radical, but not a ruthless militarist, for the weapons he used and recommended were not carnal. In conclusion it is shown that faith in God means intelligent confidence in the reality of conscious spirit and in the eternal power of ideals, a willingness to oppose popular errors and to take the consequences, and finally a love which transcends and transforms suffering. If any man possesses such a faith he owes it to the world to share his discovery with others, and to take his (personal) God seriously, as Father and Lord.—Charles A. S. Dwight.

IS GOD A PERSON? by Edgar Sheffield Brightman. Association Press, New York. 87 pages.

Girls Should Know

All will agree that the current restlessness among young people needs an understanding of Christian teaching on faith and morals. Experience and the wisdom of the race may likewise prove beneficial teachers. In problems and practices arising out of sex many are taking the stand that early instruction should save young people from errors of ignorance and extremes of rashness.

Visits to more than a thousand high schools and other groups of girls, together with innumerable personal interviews, have given Mrs. Alfreda J. Howell, author of a book by the above title, to see that teen-age girls everywhere ask the same questions about the same subjects and problems. Having learnt how to answer these questions she is ready to help girls whom she may never personally meet by means of this book.

She has in mind the normal healthy girl. Before her she holds up the highest ideals of womanhood. Every life is a plan of God. Whatever varies from the normal is due to ignorance or misdirection.

The book is in two parts. Part 1 begins with a chapter on adolescence, followed by physical changes up to motherhood. Then follow "Questions and Answers" on the foregoing. Part 2 is entitled "A Higher Code of Ethics," and in six chapters deals with the moral aspect of sex possibilities and problems and abuses, including further "Questions and Answers" on the ethics of such actions as spooning, petting, necking, etc.

It is easy to believe that the author quickly gains the confidence of young people, and knows just how to meet their personal problems. The book is intimate and conversational; free from over-much technical terminology; plain-spoken and understandable; always with reserve and delicacy.

A mother or teacher who wishes to help young women with correct information and constructive suggestion, all in the fear of God, will find this book wise and helpful. Occasionally the author slips in grammar and technical information, but she knows her subject and holds your attention.

GIRLS SHOULD KNOW, by Alfreda J. Howell. Fleming H. Revell Co., New York. 167 pages. $1.50.

CHRIST THE LORD, by David M. McIntyre. Fleming H. Revell Co., New York. 215 pages. $1.50.

Dr. McIntyre is principal of the Glasgow (Scotland) Bible Training School.

This book is Scriptural in its substance and tone, and scholarly in its analysis and research. There is freshness of matter and diction in it that will arrest any student.

The study of Christ is presented in four parts. Part 1, "Man of Our Manhood," summarizes the evidence of the humanity of Jesus of Nazareth in five chapters, 56 pages. Part 2, "Very God of Very God," takes up his deity in six chapters, 68 pages. Part 3, "One Christ," discusses his two estates, two natures, one person forever by the activity of the Holy Spirit, in five chapters, 39 pages. Part 4 reviews the several sources of our knowledge of Christ in five chapters, 44 pages.

Quotations bring the best ideas and conclusions of many other scholars, but Dr. McIntyre's own work builds up strong and cumulative evidence regarding our Lord's personality and work.

Of Missionary Interest

HANDMAIDENS OF THE KING TO FOREIGN LANDS, by W. Thorburn Clark. Foreign Mission Board, Southern Baptist Convention, Richmond, Va. 179 pages, illustrated.

Five pioneer women missionaries of the Southern Baptist Convention live again in this book. They are:

Mrs. Nannie Bland David, born 1855 in Virginia; sailed for Africa 1879; died of African fever 1885, her last message to her husband being, "Never give up Africa!";

Miss Lulu F. Whilden, born 1846 in South Carolina; sailed for China 1872, where she worked especially for the blind; died 1916;

Miss Julia K. MacKenzie, born in Kentucky; sailed for China 1894, where her chief ministry was among girls; died 1916;

Miss Ida B. Hayes, born in Minnesota 1856; went as a teacher to Mexico 1893, to Puerto Rico 1899, and back to Mexico 1907; died 1920;

Mrs. Susan Braxton Taylor, born in Virginia; sailed with her husband and family to Italy 1873; died 1884.

The author has a flair for newsy facts of spiritual value, and a facile pen in writing them up.

NEW CRISIS IN THE FAR EAST (THE): CHRISTIANITY AND OPPOSING FORCES, by Stanley High. Fleming H. Revell Co., New York. 128 pages. $1.

Dr. High rightly observes that though the struggle in Eastern Asia changes from day to day in the newspapers there is little change in the underlying forces and fundamental issues involved. Japan's military aggression, China's nationalism, Manchuria the double prize of a rich country and a convenient nearby outlet for Japan's ever increasing population, Russia's stake in the Far East, these factors do not change. Dr. High would help his readers to grasp an understanding of the situation, and of consequences to America and the world in the outcome of the conflict.

The position and possibilities of Christianity in the crisis receives a separate chapter. It is regarded as a potent factor, the only force now at work in both China and Japan—indeed, in the life of all Asia,—that has convictions and aspirations on which permanent peace may be established.

OUTRIDERS OF THE KING, by W. Thorburn Clark. Foreign Mission Board, Southern Baptist Convention, Richmond, Va. 153 pages, illustrated.

Companion volume to "Handmaidens of the King" reviewed above, this volume gives the stories of six men missionaries of the same board. They are:

Matthew Tyson Yates, "An Outrider in China";

Thomas Jefferson Bowen, "Pioneering in the Dark Continent";

George Boardman Taylor, "Under Italian Skies";

John Self Cheavers, "Across the Rio Grande";

Solomon L. Ginsburg, "A Wandering Jew in Brazil";

J. W. McCollum, "In the Sunrise Kingdom" (Japan).

These are thrilling narratives, full of variety, exhibiting many noble characteristics of missionary zeal and sacrifice and initiative. The designation "Outrider" is derived from Indian contacts in the early West.

YOUNG FU OF THE UPPER YANGTZE, by Elizabeth Foreman Lewis. John C. Winston Co., Philadelphia. 265 pages, illustrated, decorated cover. $2.50.

Fu is 13½ years old. His father has died, leaving his widow and this lad. Farming in a time of pillage by bandits and soldiery is hopeless, so when a position as apprentice in a coppersmith's in Chungking is secured for young Fu they move to the city. Here the story begins.

It follows Fu through vicissitudes of his job and adventures in the city and country. He learns letters through the kindness of a scholar who roomed in the same house as the Fus. At length, after five years of honest toil, he is rewarded by becoming the adopted son of his employer.

The story has all the marks of thorough familiarity with Chinese life and conditions. The plot is characteristic, and the various episodes such as are happening today. Half a dozen leading persons are well drawn. Wise sayings of the scholars are numerous, and make the book more than a mere narrative.

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One gains a glimpse into Chinese life that satisfies present curiosity regarding that great people.

TRAIL OF THE DEAD YEARS (THE), by Earl Ellicott Dudding. Prisoners Relief Society, Washington, D. C. 342 pages, illustrated. $2.50.

This book is as unique as the author reveals himself to be. "The Dead Years" are 1910–14, which he spent in prison under conviction for homicide. He tells all about this crime frankly, committed as it was when he was a successful business man. He carried his business ability and broad sympathy into the penitentiary, and was soon exercised over existing conditions. Upon his release he organized the Prisoners Relief Society, which has been functioning ever since.

In the jumble of autobiographical data the book contains there is revelation of actual prison conditions, not a complete revelation, however; the author's ideas on prison reforms; also on such subjects as capital punishment, prohibition, marriage, divorce and birth control, etc. All these topics he views from the standpoint of sin and crime. One chapter gives his ideas on "The Chemistry of Sin and Crime." Apparently he thinks that the condition of the blood is responsible for these perversions, and that correcting blood conditions eliminates the "germ" of sin and crime.

The author's experience has information and lessons that every citizen should value, but more especially those who are interested in criminology and the unfortunates of the criminal and prison population.

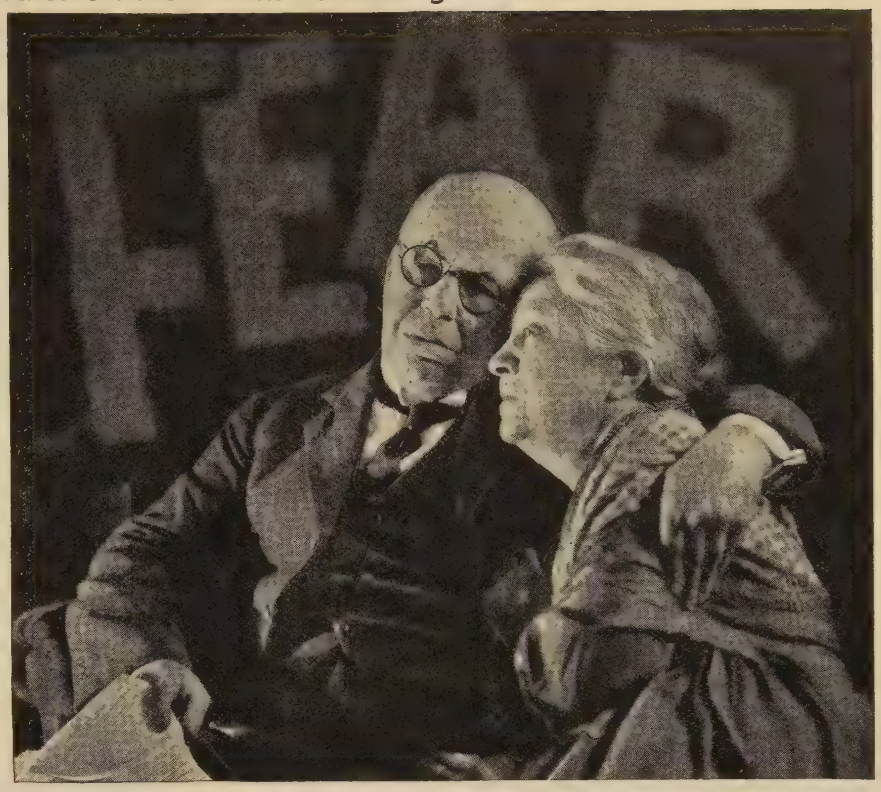
Bible Themes

OUTLINED BIBLE (THE), by Robert Lee. Fleming H. Revell Co., New York. 70 pages, size 9 x 11 inches. $1.25.

Here is a most useful book for any one who wishes to master the leading contents of the English Bible!

It devotes one page to each book in the Bible, giving in diagrammatic form some brief introductory information about its author, style, message, character, occasion of writing, etc.; then an analysis of its contents. Of course the framework is not exactly the same for every book. Special points are also given when they appear, such as the book's peculiarities, special uses of it, typical and other values, key words and thoughts, and so on. An immense amount of information and suggestion is compressed into small space, showing at a glance the structure and contents of each book.

The matter has been given by the author at the Mildmay Conference Hall



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PROPHETS AND THE PROBLEMS OF LIFE (THE), by Sidney A. Weston. Pilgrim Press, Boston, Mass. 207 pages. 35 and 65 cents.

Eleven studies used at Dana Hall and other places, bringing the great teachings of Amos, Hosea, Isaiah, Micah, Jeremiah and Jonah down to date in their application. Thus, "Have I a right to be rich?" is considered in the light of what Amos told the people at Bethel. What would Amos say about the enormous amount of money spent over a Yale-Harvard football game, or the cost of fashionable débutante parties, and like extravagances? Class discussion is intended. Quotations bearing on the questions, and other aids, are given. Jonah is posed as a narrow nationalist, Micah as prophet of the poor.

SCREEN AND PROJECTOR IN CHRISTIAN EDUCATION, by H. Paul Janes. Westminster Press, Philadelphia. 160 pages, illustrated. $1.

How to use motion pictures and projected still pictures in worship, study and recreation so as to obtain psychological advantages is the object of this book. The author, who is director of the Division of Visual Aids for the Presbyterian Board of Christian Education, believes that when pictures are used as a conveyance for ideas greater interest and more sincere emotion accompany Christian education and worship.

He tells all about the paraphernalia needed, the sources and selection and adaptation of materials, the mechanical problems of reproduction, the technique of teaching with visual aids, the use of pictures in the Sunday evening service, reproduced sound, advertising the visual program, and many other details.

Obviously it is an all-around book by an experienced person.

Among New Books

American Doctor at Work in India (An), by William J. Wanless. Fleming H. Revell Co., New York. 200 pages. $1.50.
America, the Philippines and the Orient, by Hilario C. Moncado. Revell. 214 pages. $2.
Cokesbury Party Book (The), by Arthur M. Depew. Cokesbury Press, Nashville, Tenn. 404 pages. $1.50.
Critical Reviews, by Benjamin B. Warfield. Oxford University Press, New York. 487 pages. $3.
Days of Babyhood, by Martin L. Webber. Cokesbury. 24 pages. 75 cents.
Fulfilled Prophecy, by J. H. Haddow. Marshall, Morgan & Scott, London. 80 pages. 3/6.
Gist of the Lesson (The) 1933, by R. A. Torrey. Revell. 160 pages. 35 cents.
God in the Shadows, by Hugh Redwood. Revell. 127 pages. $1.
Lord's Prayer (The), by George H. Palmer. Pilgrim Press, Boston, Mass. 24 pages. 50 cents.
Men without God, by William A. Corey. Revell. 160 pages. $1.50.
Old Time Revivals, by John Shearer. Million Testaments Campaign, Philadelphia, Pa. 112 pages. 25 cents.
Rebel Prophet (The), by T. Crouther Gordon. Harper & Brothers, New York. 260 pages. $2.
Tarbell's Teacher's Guide, 1933, by Martha Tarbell. Revell. 432 pages. $2.
Voice Within Us (The), by Stuart N. Hutchinson. Revell. 182 pages. $1.50.
Within the Palace Gates, by Anna P. Siviter. W. A. Wilde Co., Boston, Mass. 303 pages. $2.
World without Christmas (A), by James Black. Revell. 43 pages.

Daily Bible Notes

(*Concluded from page 522*)

wise, powerful, is wholly worthy of being applied to the Almighty.

O king of love, grant us a living faith in thee, the good shepherd of us all! In Jesus' name. Amen.

Wednesday, 30th. Father. Ephesians 3. 14–16; Matthew 11. 25–27

1. This is a bold conception of the apostle Paul. He reverses deliberately the usual view of our descriptions of God. We would naturally say that God is called Father by analogy with our human fatherhood: that his fatherhood is a remote, abstract, pale reflection of the earthly relations so named. Paul says that the opposite is the case. It is God's fatherhood of which all earthly parentage is but a pale reflection. The highest ideas that we associate with an earthly father are really derived from the original fact that God is the true and perfect father of all men. The psalmist who said, "Like as a father pitieth his children, so the Lord pitieth them that fear him," might have said, "As the Lord pitieth, so does a father pity."

2. For if fatherhood rests upon procreation, the original creator is the original father. If fatherhood implies authority over children, the Father of all is "Lord of heaven and earth," as Jesus said. If fatherhood means pity and kindness there in Palestine, it is because there is pity in heaven. If fatherhood beholds with pain the departure of a son into the wrong life, who can measure its meaning when the eternal Father looks on the misuse of their sublime gift of freedom by his whole earthly family?

3. Thus would our Lord have his disciples deal with the name of God. Call him Father and fill your imagination with all that is implied in that word!

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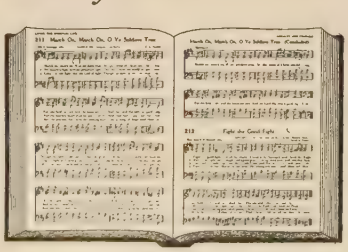

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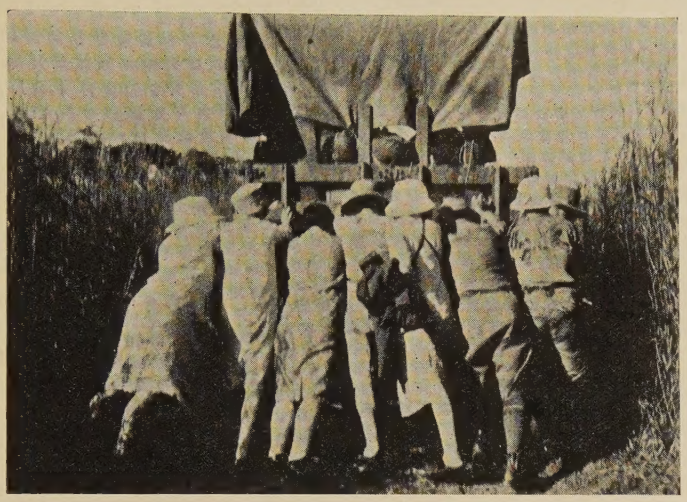

All Together— PUSH

¶ A group of missionaries "getting behind" one of their minor difficulties: a stalled motor lorrie. The scene: A MAIN ROAD near Elizabethville, Belgian Congo

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With most grateful thanks and best of all good wishes for a great year for your RECORD fund for Free Distribution. I know full well not a missionary will want to be deprived of his or her copy. If you attempt doing so, a horrible howl of bereavement, as of a wolf robbed of her whelps, will reach you from some of us far away across the seas.

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No weakness, of course, but all kindness; no indifference to sin, but all yearning for a penitent son; no callousness toward the individual because of the vast number of his children in a vast number of generations, but the hairs of each head all numbered!

O Father, we open our hearts at the voice of Jesus Christ thy Son our Lord to all the majesty and all the tenderness, all the holiness and all the mercy of thy Fatherhood! Amen.

Missions in the Orient

(*Concluded from page 505*)

the four or five had grown to a group of about 40. They stayed for another hour pouring questions upon me, wanting to know about the Christian faith. I tried once again to fit that objection: "Forcing your religion upon other people"!

My friends, there is a prior question the church of Jesus Christ must answer to her own satisfaction: Is the religion of Jesus Christ true? Is it true that brute, blind force is the ruler of this world, or that the ultimate fact of life is the love of God the Father of our Lord Jesus Christ? Is it true we have no hope, or is it true that glorious hope has come to us through Jesus? Is it true that men and women bound in sin have no Saviour, or is it true that there was born, and lived, and died, and rose again a Saviour able to save even unto the uttermost? My friends, if that is true here it is true in China! The Pacific Ocean does not make a bit of difference to the multiplication table or to the gospel of Jesus Christ.

The church of Christ is on trial today. If we have known Jesus in our own lives, if our experience of him is a warm living reality, we must share it. If we do not share it it is an indictment of the genuineness of the church of Christ at home. For he who came bearing unto us the glorious good news of the gospel brought it that all men might know him.

Woman and Jesus

(*Concluded from page 498*)

Almighty God our Father, on this last day of this conference we join our hearts in expressing gratitude to thee for the privilege which has been ours: for all the far visions and deep-felt needs that have come to our own hearts and minds; for whatever this conference has brought us of fellowship with one another, with those workers who carry the living water to the uttermost parts of the earth, most of all, fellowship with thee! And before we go down from this place to our fields of service we would unite our hearts on behalf of those whom we do not know, and can never see, who in lonely and far distant places are testifying of the water and are calling men and women to come and drink! Grant conviction to their tones and to their witness as they cry out in marketplaces and on streets and on highways, "Ho, everyone that thirsteth, come ye to the waters!" May they have no discouragement of heart, may they be buoyed up in spirit because we here at home are remembering them! Grant, we beseech thee, to every witness an abundance of thy love and thy grace, and may they feel cheered this morning wherever they may be, under whatever circumstances! We will not fail them, our Father, in giving them the support they crave, most of all the support of our prayers. Increase our ministry of intercession, O God! Light the fires on our own altars that we may give of our own thought and our own intercession freely! May this conference send out streams of healing influence around the world! Bless us in our last meditation this morning, that in all things our words and our deeds may be acceptable to thee! In our Saviour's name we pray. Amen.

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